A History of American Revivals

FRANK G. BEARDSLEY, Ph.D.

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A History of American Revivals

By

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AMERICAN TRACT SOCIETY

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BOSTON NEW YORK CHICAGO

GENERAL THEO. SEM. NEW YORK

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PREFACE.

THE present volume makes no pretensions to literary excellence, nor does it lay claim to being an exhaustive or critical treatment of the subject. Its purpose is to furnish within modest limits a simple and straightforward account of the great revivals and revival movements characteristic of our national religious history. For obvious reasons every revival and every individual associated with revival history could not receive mention. It is to be regretted, moreover, that the data at hand have not warranted a fuller treatment of some phases of this subject. Aside from these limitations the effort has been made to give as complete a narrative of our revival history as possible.

FRANK G. BEARDSLEY.

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CHAPTER I.

INTRODUCTORY.

The Genesis of Revivals.

THE history of revivals is the history of the church. The great epochal movements which have characterized the development of religion may without impropriety be designated as revivals. In accordance with customary usage the term is generally applied to special religious services protracted for a term of days or weeks, when unusual efforts are put forth to reach the unconverted for the purpose of bringing them to repentance and winning them to lives of faith and obedience. Revivals in this sense of the word are of comparatively recent origin and date their beginnings a little more than a century and a half ago. It has been suggested, however, that the annual feasts of ancient Judaism corresponded in some respects to our modern revivals and were a means of promoting vital religion.

According to the generic significance of the word, it means to re-animate, to awaken new life, and hence it presupposes a state of declension. But since an awakened church is always a converting agency, any religious awakening is a revival, whether the term be applied to the work of converting the unregenerate or to the task of bringing new life to a dead and decaying church. With this understanding of the term ample justification may be found for the statement that revivals are as old as human history. It will be interesting, therefore, if not profitable, before proceeding to a delineation of American revivals, to consider briefly and somewhat cursorily the great revivals which have characterized the growth and development of religion.

For our earliest information upon this subject we must have recourse to the sacred scriptures. The Bible is a manual of revivals in so far as it is a record of the successive efforts which were made by patriarchs and kings, by prophets and apostles, for the redemption and religious betterment of a sinning world. The earliest awakening of which it speaks is that tersely described as occurring in the days of Enosh when men began to call on the name of the Lord. Of the character and extent of this revival we can only conjecture, but it was an event of deepest significance, since it marks the beginnings of revival history.

Passing on to the history of Israel we discover that the Exodus, in its purpose and aims, as a mighty spiritual quickening, was essentially a revival. It marks an epoch in the development of the chosen people, whence they were to emerge from the Egyptian bondage, not only as the conquerors of Canaan, but as the pioneers of a world-wide religion. It was no easy undertaking, however, to discipline this army of slaves and fit them for the responsibilities of self-government under the theocracy. Backslidings were frequent and periodic. God's providences were soon forgotten and it often became necessary to admonish and rebuke Israel for her rebellion and her sins. The periods of deeper religious life which followed were in reality revivals. As we study further the development of this people we learn that such awakenings were characteristic of their national life. Interesting accounts are given of spiritual quickenings in the times of Joshua, Samuel, David, Elijah, Hezekiah, Josiah and Ezekiel. It is difficult to conceive how the Jewish nation could have been saved from utter apostasy and ruin had it not have been for these gracious visitations. Even these did not save the chosen people from the calamity which befell them in consequence of the Assyrian invasion. After the captivity there were extensive revivals under Ezra and Nehemiah. The awakening under

Ezra resembled more closely our modern revivals than any of the recorded awakenings which took place during the pre-Christian dispensation. It was a protracted meeting in which unusual interest was displayed. Ezra preached from a pulpit of wood, while the people gave heed to readings and expositions of the law. The effects of this revival were lasting and beneficial.

With the inauguration of Christianity we find that Pentecost is the emphatic date in the commencement of the new era. The ministry of Jesus together with the influence of his character upon the minds of his disciples had been a work preparatory to the inception of that movement which had for its object the evangelization of the world. But the disciples were not yet fully prepared for that work. They needed the enduement with power. The gift of power accompanied the advent of the Holy Spirit at Pentecost. That they were then ready for their great work is evident from the fact that after they had received the enduement of power, under the preaching of a single searching sermon by the Apostle Peter, three thousand souls were converted to the Christian faith.

By this great and notable event the Apostolic age was ushered in as a great missionary and evangelistic era. The book of Acts is a manual of the revivals of that age and is replete with accounts of

awakenings and ingatherings under the labors of Peter and Paul and other members of the apostolic band.

Dr. Kirk, in speaking of the influence of Pentecost, says: "The impulse of this revival continued to be felt through four centuries, swelling like a wave of the sea, steadily onward, until the battle of the Milvian Bridge put the scepter in the hands of Constantine, and destroyed thus the power of Pagan persecution; and then the decree of Milan pronounced the religion of the cross the religion of the empire." *

The Christianization of the Roman Empire did not eliminate certain elements of paganism, the reflex influence of which proved disastrous to the new faith. As a consequence a night of spiritual darkness settled down upon Christendom, in which the church slumbered on in contented indifference to the pagan ideas and corrupt practices which were destroying her spiritual power. Voices of protest were raised now and then, but no sweeping results were attained until there came a mighty awakening through the Protestant Reformation.

The Reformation was not an event unheralded or unprepared for. The Crusades, resulting in the commercial expansion of Europe and the revival of

* Kirk's *Revival Lectures*, p. 115.

learning, the preaching of Wyclif, Huss, and Savonarola, and the invention of printing, were potent factors in preparing the way for that tremendous movement which convulsed all Europe and shook to its foundations the papal throne. To Martin Luther belongs the credit for having precipitated the crisis which was bound to come. The hour was struck when he nailed his theses upon the portal of the church at Wittenberg, and that incident, insignificant as it was, became one of the supreme events in the world's history. Zwingli, Calvin, Knox, and a host of lesser lights helped to complete the work which he had begun and which resulted in the spiritual quickening of Christendom.

In England the cleavage with Rome was chiefly along political and ecclesiastical lines. Henry VIII. through whom it was effected had been an ardent Romanist, but when the pope refused to grant him a divorce from Catherine of Arragon, he took matters into his own hands and proclaimed himself the head of the English Church. This never could have been done, had there not have been a strong undercurrent of Protestantism in the popular sentiment of the day. The efforts of Wyclif and his successors, the humble Lollards, together with the work of the Oxford Reformers, were not in vain. The fruit of their labors was now manifest in the submission and support of the people to the reforms

of Henry. These reforms were not violent. A change in the headship of the church was all that was at first contemplated. Other changes were inevitable, but the Protestantism of England partook more of the character of an evolutionary process rather than the more violent form of revolution.

In consequence of the persecutions of Mary, many of the clergy fled to the continent, where they came into contact with a type of Protestantism much more radical than that of England. Especially was this true at Geneva where the stern genius of Calvin presided in ascetic simplicity. On their return to England after the accession of Elizabeth, they carried with them a desire for further reform. As a consequence the Puritan revival was inaugurated, which subsequently peopled New England with colonists and thus prepared the way for the introduction of that more vital form of religion which has characterized the history of American Christianity.

CHAPTER II.

RELIGIOUS DECLENSION AND ATTEMPTS AT REFORM.

THE Pilgrims and Puritans, who founded the New England settlements, were men of sturdy faith and character. They would have gained pre-eminence in any age. The Old World was impoverished by their departure, but it required men of such faith and such character to lay the foundations of a great republic on the bleak and rugged shores of New England. They were possessed of profound convictions,—convictions which if necessary would have caused them to have suffered martyrdom for the principles which they avowed,—convictions moreover which enabled them to lay aside their ancestral traditions and the comforts of the mother country to engage in the hardships of a pioneer enterprise. They were men of fervid piety and intense moral earnestness. But with the passing away of the first generation of these men, the spirit of self-sacrifice and devotion to sublime moral

ideals was not transmitted unimpaired to their immediate posterity. In fact, as time elapsed a decline in religion and morality became very apparent.

To the causes which were operative in producing this state of declension, the church life of the period contributed somewhat. Public worship consisted of morning and afternoon preaching services on the Lord's day, and in many places a mid-week lecture was conducted on Wednesday or Thursday, which, however, was not a gathering for social worship, such as is our modern prayer-meeting, but was similar in character to the services of the Sabbath day. These services were cheerless and unattractive. Instruments of music were unknown. The singing was confined to the chanting of Psalms metrically arranged, and the number of tunes made use of for this purpose was seldom to exceed five or six. The sermons, often highly metaphysical in character, not infrequently required two and three hours for their delivery. The type of religious experience inculcated was harsh and unsymmetrical. There was nothing to lead men to an appreciation of the beauty of religion or to set forth the desirability of communion with God. The idea of loving service received little or no emphasis, while the religious life of the individual conformed to the stern precepts of duty and fear as the ultimate

standards of conduct. The doctrines taught by the church were ultra-Calvinistic in character and led to a practical denial of human freedom. Not yet had the divines of New England learned to blend harmoniously the doctrines of divine sovereignty and man's free agency. With an insistence upon man's absolute inability to do anything towards securing salvation, there is small cause for wonder that conversions were few, and that men were coming to look upon themselves as in no wise responsible for their impenitence and rebellion towards God.

More potent still in its deteriorating influence upon the religious life of the people was the union of church and state. Church membership was requisite to citizenship, churches were supported by taxation, and church attendance was made compulsory by law. Well meaning as were such provisions, it was a fatal mistake. State churches are seldom conducive to vital religion, but this was a fact which New England was to learn from long and bitter experience. Men cannot be made pious by law, and the attempt to do so has often led to serious if not amusing difficulties. There were times in the history of New England when men who were not in a state of grace were sorely needed in public affairs, and the story is told of one saint, who had been excommunicated, who "was actually arrested and commanded for the love of God to

repent, because he was the only man competent to lead their forces against the Indians."

Non-church members suffered keenly from ecclesiastical disabilities. According to the principles of the Puritans, only the regenerate were eligible to church membership. The baptized children of such were in covenant relations with the church and were entitled to its watch-care, but they were not admitted to the full privileges of church membership until they had made a public profession of regenerate faith. Until such a profession was made *their* children could neither be baptized nor enjoy the watch-care of the church. Moreover only those who were in full membership had any voice in the affairs of the church. Truly, a strange anomaly was this! Multitudes there were in New England who by taxation were compelled to contribute to the support of the church, and by law were forced to attend its services, but who could have no voice either in public affairs or in the choice of a religious teacher, and whose children were debarred from all of the privileges of the church.

To relieve the disabilities of such the famous Half-Way Covenant was adopted by a "Synod of elders and messengers, from all the churches in the Massachusetts Colony," which convened at Boston in 1662, by order of the General Court of Massachusetts, to discuss among other questions "who

are the subjects of baptism?" For some time there had been a growing liberalism upon the subject. When the Cambridge Platform (an elaborate declaration of the principles and practices of the New England churches) was adopted in 1648 there had been a strong sentiment in favor of lowering the standards of the baptismal requirement, but out of deference to a powerful minority, no decisive action was taken. From this time the discussion waxed warm. Many of the ablest divines of New England stoutly opposed any departure from the principles of their fathers, but the action of the Boston Synod in 1662 was final. In accordance with its provisions, persons baptized in infancy, "understanding the doctrines of faith, and publicly professing their assent thereto; not scandalous in life, and solemnly owning the covenant of the church, wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ and the church, their children are to be baptized." The Half-Way Covenant made no provision for any change in the civil status of those who came within the scope of its action. This was to remain as it was. While it relieved some of their ecclesiastical disabilities, those who owned the Covenant were not admitted to the Lord's table, nor could they have any voice in the affairs of the church.

The Half-Way Covenant elicited a vigorous protest on the part of its opponents, but the General Court of Massachusetts "judged it meet to commend the same unto the consideration of all the churches and people," and thus it became a part of the church discipline of the colony.

The effect of the Half-Way Covenant was not altogether salutary. Instead of promoting vital religion its tendency was to encourage moralism. Those who were affected by it, instead of qualifying themselves for church membership, were rather encouraged by its provisions to rest content with the privileges which it conferred. Moreover it was not kept within the bounds of its original provisions. "Originally its provisions applied only to church members who were admitted in minority, but before many years churches which adopted it construed it as admitting those non church members by baptism and even men of lax personal morality who might desire baptism for their children." * Gradually the Lord's table was opened to such as owned the Covenant. By some churches it was voted that "those who wish to offer their children in baptism join with the church, and have a right to all the ordinances and privileges of the church;" and "if any have any doubts with regard to their preparation

* Dexter's *Congregationalism in Literature,* p. 475.

for the Lord's supper, they may have the liberty to stay away from that ordinance until their doubts shall be removed." At a later time advocates were not wanting for the theory that the Lord's supper was a converting ordinance and a means of grace for the unregenerate.

A general lapse in morals was the logical consequence, and this followed by a series of disasters on land and sea, in accordance with the stern ideas of that age, was interpreted as a visitation from the Almighty because of the iniquities of the people. Early in the history of New England, an unusual degree of prosperity had been enjoyed, but now crops had failed repeatedly, smallpox and other epidemics had prevailed in the colonies, disastrous fires had visited Boston, and violent storms at sea had done great damage to shipping and had occasioned the loss of many lives. King Philip's War, 1674-1676, seemed to fill their cup of desolation to overflowing. One out of every twelve men of military age had met death at the hands of bloodthirsty savages, property was destroyed and some entire towns wiped out of existence, while the debts which had been incurred had brought the colonies to the verge of bankruptcy.

These conditions provoked thoughtful minds to serious contemplation. The General Court was petitioned to order a synod. The Court responded

and in September, 1679, a synod, which was known as the Reforming Synod, convened at Boston to consider (1) What are the evils that have provoked the Lord to bring his judgment on New England? (2) What is to be done that those evils may be reformed?

After a careful consideration of these problems, thirteen evils were specified as being the causes of the disasters and calamities which had come upon them. They were as follows: decay of godliness on the part of professing Christians; pride and extravagance in dress; neglect of baptism and church fellowship together with a failure to testify against Quakers and Baptists; profanity and irreverent behavior in the sanctuary; absence of Sabbath observance; lack of family government and worship; backbitings, censures, revilings and litigations between church members; intemperance, tavern haunting and putting the bottle to the lips of Indians, besides adultery, lustful dress and behavior, mixed dancings, gaming and idleness; dishonesty; covetousness and a love of the world; opposition to reformation and leniency towards sin; a want of public spirit in causing schools and other common interests to languish; and finally a general unfruitfulness under the means of grace and a refusal to repent.

To remedy these evils it was recommended that the chief persons in church and state be careful to set

a godly example; that the Cambridge Platform be re-affirmed; that none be admitted to communion who had not made a full profession of saving faith; that discipline in the churches be diligently enforced; that the churches be fully officered; that the magistrates attend to the support of such officers; that righteous laws should be established and enforced; that churches renew their covenants with God; that the sins of the times be engaged against; that the churches agree in covenanting to promote holiness and a closer walk with God; that provision should be made to support Harvard College and all schools of learning; and that all should "cry mightily unto God, both in ordinary and extraordinary manner, that he would be pleased to rain down righteousness."

The results of the Reforming Synod were salutary but not lasting. Many of the churches solemnly renewed their covenants, days of fasting and prayer were appointed and in some places there were large accessions to the number of communicants. According to Cotton Mather, it was followed "not only by a great advancement of holiness in the people but also by a great addition of converts to their holy fellowship." But in most instances these additions consisted of such as owned the Half-Way Covenant and gave their assent thereto, so that the way was opened for a repetition of those very evils

which the Reforming Synod was designed to correct.

The disasters moreover which had visited the people were not averted, and in so far as they occupied the public mind to the exclusion of religion they served to aggravate the demoralizing tendencies of the time. The loss of the old charter in Massachusetts, the seizure of the Old South meeting-house for an Episcopal service, and the witchcraft delusion at Salem added to the political and religious disturbances of the day. A combination of such evils, together with the spiritual desolation prevalent in the New England churches, gave a gloomy aspect to the closing years of the seventeenth century.

The opening years of the new century were no less gloomy than the closing years of the old. In 1702 Increase Mather exclaimed: "Oh New England, New England! tremble, for the glory is going; it is gradually departing." In 1721 he said: "Oh degenerate New England! what art thou come to at this day? How are those sins become common in thee that once were not so much as heard of in this land?" Election and fast day sermons of the time abound in similar allusions to the prevailing declension in religion. The leaven of the Half-Way Covenant was performing its deadly work. During the early part of the eighteenth century what was known as Stoddardeanism (so named because advocated

by Rev. Solomon Stoddard of Northampton, Mass.) became widely prevalent. He maintained "that sanctification is not a necessary qualification to partaking of the Lord's Supper," "that the Lord's supper is a converting ordinance," and wrote a treatise in defense of the same. There was some opposition to be sure, but on account of Mr. Stoddard's commanding influence his views received wide acceptance throughout New England.

With the ebb-tide in religion there had been a steady decline in the morals of the people. Jonathan Edwards, writing of the conditions prevalent in his own parish about 1730, said: "It seemed to be a time of extraordinary dullness in religion; licentiousness for some years greatly prevailed among the youth of the town; there were many of them very much addicted to night walking and frequenting the tavern, and lewd practices, wherein some by their example exceedingly corrupted others. It was their manner very frequently to get together in conventions of both sexes, for mirth and jollity, which they called frolicks; and they would often spend the greater part of the night in them, without any regard to order in the families they belonged to; and indeed family government did too much fail in the town." * Northampton furnishes a mild

* *Works*, Vol. III., p. 232.

example of the conditions which were prevalent throughout New England. The situation so far as we are able to learn presents an ever-darkening picture of the state of society and the moral condition of the people.

Was this state of affairs to continue? Were conditions to wax worse and worse? Had God forsaken New England? For a time it appeared to many as if he had. But the darkness of the period was the darkness which precedes the dawn, a dawn that was to usher in the Great Awakening, an awakening which was to result in the ingathering of thousands and the spiritual regeneration, not only of New England, but of the entire colonial system bordering on the Atlantic, and which was to give spiritual strength for the struggle for independence.

CHAPTER III.

THE GREAT AWAKENING.

DARK as were the conditions which preceded the Great Awakening, there were not wanting rays of light to give promise of brighter days. Rev. Solomon Stoddard, whose practices evidently were better than his theories, had been blessed in his pastorate at Northampton, with special ingatherings which he called harvests, during the years 1679, 1683, 1696, 1712, and 1718. Revivals were also reported at Hartford, Conn., in 1696, at Taunton, Mass., in 1705, and at Windom, Conn., in 1721.

The great earthquake of 1727 profoundly affected the public mind and led many to inquire seriously concerning the way of salvation.

That same year Rev. Gilbert Tennent, who was destined to play no inconspicuous part in the Great Awakening, was called to the pastorate of a Presbyterian Church at New Brunswick, New Jersey. There he came in contact with the fruitful ministry of Rev. Theodore Frelinghuysen, who for seven years had been pastor of a Dutch Reformed Church in the vicinity, and whose success together with

his fraternal counsel incited the young minister to a spirit of inquiry concerning his own lack of fruitfulness in ministerial labors. A sickness which visited him about this time deepened these impressions to such an extent that he resolved to be more faithful and earnest in his ministry should he recover. Upon his restoration to health he sought both by personal work and the faithful presentation of gospel truth to awaken the indifferent and arouse the impenitent to a sense of their spiritual needs, "which method," he said, "was sealed by the Holy Spirit in the conviction and conversion of a considerable number of persons at various times and in different places in that part of the country as appeared by their acquaintance with experimental religion and good conversation." *

These various spiritual quickenings, which were as mercy drops before the showers of refreshing, would seem to indicate that the country was not altogether unprepared for that tremendous wave of religious influence which swept over the colonies and which has become known in history as the GREAT AWAKENING. So far as the human origin of this Awakening is concerned, it commenced in the quiet rural parish of Northampton, Mass., about 1734.

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* Tracy's *Great Awakening*, p. 35.

Rev. Jonathan Edwards, under whose preaching appeared the first manifestations of revival power, was born at East Windsor, Conn., October 5th, 1703. His father was a Congregational minister and his mother was a daughter of the celebrated Solomon Stoddard. As a child Edwards was precocious. At six he commenced the study of Latin, at ten he wrote an essay denying the materiality of the human soul, and at thirteen he entered Yale College, from which he graduated in September, 1720, before he had quite reached the age of seventeen. During his second year in college he read Locke on the "Human Understanding," of which he said that he was inexpressibly pleased and entertained; more so than the most greedy miser, when gathering up handfuls of silver and gold from some newly discovered treasure. After graduation he remained two years at college, studying and preparing himself for the gospel ministry to which he had already committed himself.

In August, 1722, he accepted an invitation to the English Presbyterian Church in New York City, where he labored for a space of eight months. A permanent call was extended him, but the church was so small and the future so unpromising that he declined. During this pastorate he began a markable series of resolutions for the guidance of his conduct, pledging himself to do nothing which

did not tend to the glory of God. Upon relinquishing his pastoral duties he repaired to the home of his father, where several months were spent in a further study of theology. In June, 1724, he received an appointment as tutor in Yale College, which position he filled for two years with honor to himself and credit to the institution. The infirmity of years was now resting upon his grandfather, the Rev. Solomon Stoddard, so that he felt the need of an assistant in his pastorate at Northampton. To this position young Edwards was called, and he was duly ordained as colleague with his grandfather on the 15th of February, 1727. Two years later, upon the death of the latter, he succeeded to the full pastoral office in what was then the strongest church in Massachusetts outside of Boston.

A short time after his ordination he was joined in marriage to Miss Sarah Pierrepont of New Haven, who was then but seventeen years of age. The daughter of a minister, she was a young woman of accomplished education and marked personal beauty. The home life of this couple bordered closely upon the ideal. When he visited them George Whitefield was so impressed by their conjugal felicity that he wrote, "She is a woman adorned with a meek and quiet spirit, and talked so feelingly and solidly of the things of God, and seemed to be such a helpmeet to her husband, that

she caused me to renew those prayers which for some months I have put up to God, that he would send me a daughter of Abraham to be my wife."

For some months Edwards labored at Northampton without success, but in 1733 a change in the attitude and demeanor of the youth was apparent. There was a disposition to be guided by pastoral teaching and advice, and a few months later the revival commenced. 1740 is the commonly accepted date for the Great Awakening, but in reality it commenced in New England in 1734 and continued, with some intermissions to be sure, for a period of eight years.

In the spring of 1734, the minds of the people were seriously turned towards the consideration of eternal things by the untimely deaths of two young persons in the community. Certain sermons also, which Mr. Edwards preached about that time on justification by faith, the justice of God in the damnation of sinners, the excellency of Christ, and the duty of pressing into the kingdom of God, greatly deepened the religious impressions of his hearers.

In these sermons the doctrine of God's sovereignty was strongly insisted upon. Through the fall in Adam man had lost God's favor and henceforth had no claim upon his mercy. Man is a sinner by birth as well as by choice and is possessed of no moral power of his own wherewith he may

turn to God or please him. God is under no obligation to save anyone. "His sovereignty is involved in his freedom to take whom he pleases, and to leave whom he pleases to perish." Special grace is communicated to such as he has chosen to salvation, but all others are left to die in their sins. Satisfaction must be made for the sins of those who are foreordained to eternal life. Such satisfaction was made in the vicarious sacrifice on the cross by Jesus Christ, who suffered thereby a penalty equivalent to the eternal sufferings of the elect, and thus their debt was literally paid. By the imputation of Christ's righteousness to the believing soul salvation was effected.

Such in brief were the elements of Edwards' theology. The influence of such doctrines upon the minds of those who had contented themselves with a barren morality can better be imagined than described. Men were brought face to face with their sins and their indifference to the claims of religion. False hopes were brushed aside, and the unconverted were made to realize that works alone would never save them. They were impressed with the idea that their only hope of salvation was in the mercy of God. As a result the hearts and consciences of men were deeply moved. Within a comparatively short space of time evidences of converting grace began to appear. In the latter

part of December, 1734, five or six persons in Edwards' congregation were converted. Among them was a gay young woman of somewhat questionable character, who had been a leader in frivolity among the young. On account of her past reputation Edwards was fearful lest her conversion should create prejudice and bring the work into disrepute, but his fears were groundless and quite the reverse took place.

"Presently upon this," wrote Mr. Edwards, "a great and earnest concern about the great things of religion, and the eternal world, became universal in all parts of the town, and among persons of all degrees and all ages; the noise among the dry bones waxed louder and louder; all other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. The minds of the people were wonderfully taken off from the world; it was treated amongst us as a thing of very little consequence; they seem to follow worldly business more as a part of their duty than from any disposition they had to it. . . . But though the people did not ordinarily neglect their worldly busi-

ness, yet there was the reverse of what commonly is: religion was with all sorts the great concern and the world was only a thing by the by. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. . . . There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be vainest and loosest, and those that had been most disposed to think and speak slightly of vital and experimental religion, were now subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus Christ. From day to day, for many months together, might be seen evident instances of sinners brought out of darkness into marvelous light, and delivered out of a horrible pit, and from the miry clay, and set upon a rock, with a new song of praise to God in their mouths."*

The results of this revival were most gracious. Northampton then had a population numbering about eleven hundred. Mr. Edwards expressed the hope that above three hundred souls had been converted in half a year. Persons of all ages, from children of tender years to those who had reached

* Edwards' *Works*, Vol. III., pp. 233-235.

extreme old age, were gathered into the fold. More than a hundred were received into the church before one communion. Eighty were received at one time, "whose appearance, when they presented themselves together to make an open, explicit profession of Christianity, was very affecting to the congregation." Sixty more were received before the next observance of the Lord's supper. All these gave "sufficient evidence of the conversion of their souls," although a credible confession of their faith was not then required for admission to the Lord's table.

Such a work could not be hid. The revival spread to other communities, and many came to examine personally this remarkable work of grace. Eventually the revival extended to South Hadley, Suffield, Sunderland, Deerfield, Hatfield, West Springfield, Long Meadow, Enfield, Hadley Old Town, and Northfield, in Massachusetts. In Connecticut the revival commenced at Windsor not far from the time that it began at Northampton. Thence it spread to East Windsor, Coventry, Lebanon, Durham, Stratford, Ripton, New Haven, Guilford, Mansfield, Tolland, Hebron, Bolton, Preston, Groton and Woodbury. Communities in New York and New Jersey were also visited with spiritual quickenings. Before the revival wave had spent its force it was estimated that more than a hundred towns had been blessed.

As the news of this revival was circulated it awakened a lively interest on the part of the friends of vital religion. Many wished to learn an authentic account of it, and in response to a request from Dr. Colman of Boston, Jonathan Edwards wrote a "Narrative of Surprising Conversions." Dr. Colman forwarded the manuscript to Drs. Watts and Guise of London, by whom it was published. This little volume received an extensive circulation on both sides of the Atlantic. A copy fell into the hands of John Wesley, who read it on a walk from London to Oxford. He wrote in his Journal, "Surely this is the Lord's doing and it is marvelous in our eyes."

In 1739-1740 there were manifestations of revival power, on a less extended scale, among the Presbyterians of New Jersey. Rev. Jonathan Dickinson, who afterwards became president of Princeton, wrote of hopeful awakenings at Newark and in his own parish at Elizabethtown. Of the latter he said: "Numbers daily flocked to their pastor for advice in their eternal concerns. More came to see him on this errand in three months than in thirty years before."*

Not long afterwards a revival of unusual power commenced among the Scotch-Irish Presbyterians at New Londonderry, Pennsylvania, under the min-

* Sprague's *Revival Lectures,* Appendix, p. 284.

istry of Rev. Samuel Blair. This revival was entirely independent of any which had hitherto occurred. During an absence of Mr. Blair in East Jersey, in March, 1740, and under the preaching of a neighboring minister there were such manifestations of concern that the people could not restrain their tears, and audible groans were heard throughout the house. Upon the return of their pastor similar manifestations took place, so that he was obliged to request them to restrain themselves, as much as possible, from making any noise that would hinder others from hearing what was spoken, and afterwards he often had occasion to repeat the same counsel. The number of awakened increased rapidly, and he wrote that "there was scarcely a sermon or lecture preached here through that whole summer but there were manifest evidences of impressions on the hearers; and many times the impressions were very great and general. . . . In some time many of the convinced and distressed afforded very hopeful, satisfying evidence that the Lord had brought them to true closure with Jesus Christ, and that their distresses and fears had been in a great measure removed in a right gospel way by believing in the Son of God."*

A preparation for the Great Awakening in the Middle Colonies, and a potent factor in promoting

* Tracy's *Great Awakening*, pp. 26-29.

revivals, was the famous "Log College" at Neshaminy, Pa. This institution, which was the legitimate forerunner of Princeton, afforded ministerial training for the Tennents (Gilbert and his three brothers), Samuel Blair, John Rowland, Samuel Finley, William Robinson and other influential revival preachers. The "Log College" was founded about 1730 by William Tennent, Sr., who had emigrated from Ireland to America in 1716. He was originally an Episcopalian, but in 1718 he united with the Presbyterian Synod, and within a few years had come to exert a far-reaching influence in that denomination. Tennent and his four sons were ardent friends of the revival. So active were they in its promotion, and so powerful was their influence, that in the region in which they labored it was known as the Tennent Revival.

The revivals occurring in New England and the adjoining colonies served as a preparation for the coming of the great English evangelist and prince of pulpit orators, Rev. George Whitefield, so that the minds of men were as soil for the sower, when he came to scatter the seeds of gospel truth, which were destined to bring forth fruit, "some thirty, and some sixty, and some an hundred-fold."

The life of Whitefield reads like a romance. He was born at Bell Inn, in the city of Gloucester, England, December 16th, 1714. His father, who

had been a wine merchant and afterwards an innkeeper, died when the future evangelist was but two years of age. Notwithstanding her limited resources his mother determined to give him every advantage within her power. As a youth he was sent to the Grammar School of St. Mary de Crypt, and at the age of eighteen he entered Oxford University, where he secured a position as servitor in Pembroke College. With the assistance thus afforded and through the kindness of friends he was enabled to reach the end of his three years' residence at college with but twenty-five pounds indebtedness.

Up to the time of his entrance at Oxford he was inclined to be wayward and careless, but upon commencing his college duties he altered his mode of life and refusing to join in the revelry, which was all too prevalent, he won for himself the reputation of being a "singular, odd fellow." Circumstances brought him into contact with the "Holy Club," or "Methodists," as they were called by their fellow students. A congenial companionship was thus afforded, and although he was as yet unconverted he hoped through the influence of these associations to enter upon a more satisfying religious experience. For the want of better instruction he indulged in such austerities as to bring upon himself a severe illness. But at length the light came, and he was the first of the Oxford Methodists to

experience conversion. Soon after he left the University, and on June 20th, 1736, was solemnly ordained to the work of the ministry by Bishop Benson.

From his very entrance upon the ministry Whitefield distinguished himself as an orator of unusual power. Of his first sermon a complaint was carried to his bishop that it had driven fifteen persons mad, whereupon that worthy replied that "he hoped the madness might not be forgotten before the next Sunday." This early effort was an earnest of the mighty triumphs he was to win during his more than thirty years of gospel "ranging," as he was wont to term his itinerary labors. His sermons appealed to all classes. The effects of his preaching could be seen in the white gutters made by tears coursing down the cheeks of the colliers who flocked to hear him at Moorfields, while in after years such critics as Franklin, Garret, and Hume testified to the wonderful power of his oratory.

While Whitefield was yet a student at Oxford, the Wesleys had gone to the infant colony of Georgia. The glowing accounts which they gave of their missionary labors fired him with a desire to join them. He declined a lucrative curacy which was offered him in London. Charles Wesley in the meanwhile had returned to England to seek additional laborers for that field and through further

correspondence with John Wesley, Whitefield was influenced to go to that distant mission. Judged from a purely human standpoint such a course seemed exceedingly ill-advised. On embarking for Georgia he was detained at the Downs by contrary winds, and it so happened that the very wind which carried Whitefield out of the Downs brought John Wesley in. While his vessel was still in the offing he received the following message from Wesley: "When I saw God by the wind which was carrying you out brought me in, I asked counsel of God. His answer you have enclosed." Wesley decided the question by lot, and the answer enclosed was a slip of paper bearing the words "Let him return to England." Believing, however, that his mission was a divine one Whitefield continued his journey to Georgia.

Before leaving England, Charles Wesley had broached to him the propriety of establishing an orphan house at Savannah. The unwisdom of such a project for a colony barely in its infancy would seem to have been apparent, and yet had it not been for this orphanage Whitefield doubtless never would have made America the chief scene of his labors, nor is it at all likely that his remarkable evangelizing tours ever would have been undertaken, since they were made chiefly for the purpose of raising funds for the orphan house at Savannah.

After remaining three months in Georgia he returned to England to seek priest's orders and to collect funds for his orphanage. The interest which his preaching awakened, provoked certain of the clergy to hostility. The bishop of London wrote a pastoral letter warning the people against him. Notwithstanding the growing opposition he went forward in the path of duty, proclaiming the tidings of salvation wherever opportunity was afforded. Once while preaching at Bermondsey Church, with an audience of a thousand on the outside who were unable to gain admittance, he said, "I had a strong inclination to go out and preach to them from one of the tombstones. This first put me upon thinking of preaching out doors. I mentioned it to some friends, who looked upon it as *'a mad notion.'* However, we knelt down and prayed that nothing might be done rashly." The churches being closed against him at Bath and Bristol, his heart went out to the neglected colliers of Kingswood. Although the churches were denied him, the commons were open. On February 17, 1739, he preached to two hundred colliers on Rose Green. He said, "I thought it might be doing the service of my creator, who had a mountain for a pulpit and the heavens for a sounding board; and who, when his gospel was refused by the Jews, sent his servants into the highways and hedges." Hence-

forth field-preaching was to be a feature of his work, and in this way he was able to reach thronging multitudes whom no church could accommodate.

Having collected a thousand pounds for his orphanage and having been ordained to the priesthood, Whitefield returned to America, reaching Lewiston, Pa., October 30, 1739. Thence he journeyed to Philadelphia. This was his first visit to the Northern Colonies. Great multitudes flocked to hear him. No building being sufficiently large to accommodate the people, he frequently preached from the gallery of the court house on Market Street. It was said that "his voice was distinctly heard on the Jersey shore, and so distinct was his speech that every word was understood on board of a shallop at Market Street wharf, a distance of upwards of four hundred feet from the court house. All the intermediate space was crowded with his hearers."* From Philadelphia he was invited to New York. Here he found all the churches closed against him, except the Presbyterian Church. By day he preached to great multitudes in the fields, and at night to crowded auditories in the church. It was said that "he left New York under a deep and universal concern. Many were greatly affected."

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* Gillies' *Memoirs of Whitefield*, p. 43.

On his trip to and from New York, he preached at Elizabethtown, Maidenhead, Abington, Neshaminy, Burlington and New Brunswick. An incident of this journey was his meeting with Rev. Gilbert Tennent, the stern revival preacher of New Brunswick. On his return he resumed his labors in Philadelphia. Prayer meetings were instituted in various parts of the city and daily preaching services were sustained for many months.

From Philadelphia Whitefield journeyed overland to Savannah, preaching at Wilmington, Newcastle, Annapolis, Williamsburg, Charlestown and other points along the way. After having laid the foundations of his orphan house, he returned to the city of brotherly love, preaching there and at the surrounding communities with remarkable results. The citizens of Philadelphia proposed to build for him a large church, but he declined the offer, preferring to devote his energies to itinerary evangelistic labors. Of the effects of this visit Benjamin Franklin said: "The multitudes of all sects and denominations that attended his sermons were enormous, and it was a matter of speculation with me to observe the influence of his oratory on his hearers and how much they respected him, notwithstanding his common abuse of them, assuring them that they were naturally half beasts and half devils. It was wonderful to see the change soon made in the man-

ners of our inhabitants. From being thoughtless and indifferent about religion, it seemed as if all the world was growing religious; so that one could not walk through the town in an evening without hearing psalms sung in different families in every street."*

Whitefield's next journey northward was to New England, whither he had been invited by several prominent ministers and laymen. It was confidently expected that his coming would be attended with showers of refreshing grace. Says Tracy: "There is even reason to suspect that the manifestation of a revival, which was already secretly at work in men's hearts, was kept back for several months, by the general feeling that it would take place when Mr. Whitefield came and not before." It was not strange therefore that his labors should have been attended with results of unusual magnitude.

Whitefield reached Newport, September 14, 1740, and proceeded by way of Bristol to Boston, where he remained four weeks, preaching in the churches of Drs. Colman and Sewall, and also upon the common, where vast throngs of people flocked to hear him. During his stay at Boston, he visited many of the surrounding towns, including Cambridge, where he preached before the students of Harvard College. He also made a trip eastward as

* Billingsley's *Life of Whitefield*, p. 152.

far as Portsmouth, N. H., and York, Me., preaching at several points along the way.

Of the manner of Whitefield's preaching at this time a contemporary writer has given the following description: "He loudly proclaims all men by nature to be under sin, and obnoxious to the wrath of God. He maintains the absolute necessity of supernatural grace to bring men out of this state. He asserts the righteousness of Christ alone the cause of justification of a sinner; that this is received by faith; that faith is the gift of God; that where faith is wrought it brings the sinner under the deepest sense of unworthiness, to the footstool of sovereign grace to accept of mercy as the free gift of God only for Christ's sake. He asserts the absolute necessity of the new birth; that this new production is solely the work of God's blessed spirit; that wherever it is wrought it is a permanent, abiding principle, and that the gates of hell shall never prevail against it."*

The effect of his preaching began at once to be felt. Inquirers flocked to the great preacher in such numbers that he scarcely had time to eat or sleep, and a revival was inaugurated that continued for eighteen months and the influence of which was felt throughout New England and the Northern Colonies. On October 12, Whitefield preached

* Quoted from Dunning's *Congregationalists*, p. 247.

his farewell sermon to an audience of nearly thirty thousand. Belcher, the royal governor, kissed him farewell, and with tears in his eyes begged an interest in his prayers.

From Boston he proceeded by way of Concord, Worcester, Brookfield, and other towns to Northampton, whence he journeyed to New York through Connecticut, preaching, as was his custom, at various points along the way. At New Haven he tarried three days. In an address before the students of Yale College, he warned them of "the dreadful ill consequences of an unconverted ministry." Among those who were deeply impressed by his words was Samuel Hopkins, who in after years became one of the most noted advocates of the Edwardean or New England theology and who affected profoundly the theological thinking of this country. Both houses of the legislature adjourned to hear the noted preacher. Governor Talcott embraced him, and gave God thanks for such refreshings on the way to his rest.

Having preached three days in New York he resumed his journey southward, reaching Charlestown, December 1, 1740. At New Brunswick, where he had conferred with William Tennent and others, it was decided that Gilbert Tennent should go to Boston to carry on the work which had there begun. Tennent at first demurred because of his

incompetency for the work, but finally after prayerful consideration consented to undertake the task. Gilbert Tennent was a powerful but less polished preacher than Whitefield. Prince said of him: "He seemed to have no regard to please the eyes of his hearers with agreeable gesture, nor their ears with delivery, nor their fancy with language; but to aim directly at their hearts and consciences, to lay open their ruinous delusions, show them their numerous, secret, hypocritical shifts in religion, and drive them out of every deceitful refuge wherein they made themselves easy with the form of godliness without the power."* He remained in Boston and the vicinity two months and a half. Multitudes of all ages and conditions were awakened under his powerful preaching. Large numbers united with the various churches, and many more would have done so had he not discouraged them from approaching the Lord's table without satisfactory evidences of conversion.

After his departure the religious interest still further increased. In three months' time six hundred inquirers went to Mr. Cooper for spiritual consolation, and more than a thousand visited Mr. Webb on a like errand. For many months the religious interest was at its highest tension, not only in Boston, but throughout New England. During the years 1741 and 1742 powerful revivals

* Tracy's *Great Awakening*, p. 115.

were experienced at Natick, Wrentham, Bridgewater, Taunton, Middleborough, Halifax, Gloucester, and Reading in Massachusetts; at Lyme, Enfield, New Haven, and other towns in Connecticut; at Portsmouth and Newcastle in New Hampshire; and at Westerly, Rhode Island. Multitudes of other places throughout the Northern Colonies were visited with revivals of more or less power.

In some of these places the revivals were occasioned by the visits of Tennent and Whitefield, but elsewhere such awakenings seem to have been brought about independently of the efforts of visiting ministers or evangelists.

The scope of this work will not admit of a consideration of these numerous revivals, but the characteristics and physical manifestations of the revival in the West Parish of Lyme, Conn., were so notable as to deserve special mention. Rev. Jonathan Parsons, who was pastor at that time, was an ardent friend of the Awakening and one of its most efficient promoters. Gilbert Tennent had preached at Lyme on his journey from Boston, but with scarcely any visible results. Soon, however, there were indications of deep concern and a revival of unusual power commenced. Mr. Parsons, under whose ministrations the work was carried on, in describing the effects of his preaching, wrote that "Many had their countenances changed; their thoughts seemed

to trouble them, so that their loins were loosed, and their knees smote one against another. Great numbers cried out aloud in the anguish of their souls. Several stout men fell as though a cannon had been discharged, and a ball had made its way through their hearts. Some young women were thrown into hysteric fits. . . . I was commonly obliged to make several stops of considerable length, and entreat them, if possible, to restrain the flood of affection, that so they might attend to further truths which were to be offered, and others might not be disaffected. Some would after a while recover themselves, and others, I am satisfied, could not."*

Revs. Jonathan Edwards of Northampton, Mass., Jonathan Parsons of Lyme, Eleazar Wheelock of Lebanon, Benjamin Pomeroy of Hebron, Joseph Bellamy of Bethlehem, and John Graham of Southbury in Connecticut, and others did not confine their labors to their own parishes, but were often called upon to assist other pastors in special services, and went from place to place, much after the manner of modern evangelists, arousing the impenitent, awakening the indifferent, causing formal church members to experience great searchings of heart, instructing multitudes in the way of salvation, and otherwise promoting the revival until

* Tracy's *Great Awakening*, p. 138 ff.

through their efforts and the efforts of a host of faithful pastors, all New England was aflame with a revival fervor, the far-reaching results of which no one can estimate. Suffice it to say that by the end of 1742 there was scarcely a parish which had not in some measure enjoyed a share in the fruits of the Great Awakening.

In the Middle Colonies, under the preaching of the Tennents, Blair, Rowland, Finley, Dickinson, and others, similar results were accomplished. In these Colonies, the revival was carried on and promoted chiefly by the Presbyterians, as a consequence of which the churches of this denomination multiplied with great rapidity and received continual accessions to their membership.

In the South the revival did not commence until 1743, and in Virginia the work was carried on principally by laymen in the face of more or less opposition from the Established Church. Here and there throughout the province were to be found men and women hungering for the bread of life, who had become dissatisfied with the abuses of the state church.

At Hanover there was a small company of such, who, when they learned of the effects of Mr. Whitefield's preaching at Williamsburg in 1740, were very desirous of hearing him, but since he had already left the colony no opportunity was afforded

them. During the year 1743, Mr. Samuel Morris, one of their number came into possession of a small volume of Whitefield's sermons. He invited his neighbors to his home and read them in their hearing. Meeting from Sabbath to Sabbath in this manner, their numbers gradually outgrew the dimensions of a private dwelling and they resolved to build a meeting-house suited to their purpose. Mr. Morris received invitations from several communities in the surrounding country to read from the precious volume. Thus the revival was propagated to the spiritual quickening of many throughout that region. At length they were visited by Rev. William Robinson, a graduate of the "Log College," who devoted his labors to the neglected districts among the new settlements of Pennsylvania, Virginia, and North Carolina. Under his ministrations a fresh impetus was given to the revival and numbers were converted. After Robinson's departure Morris continued his practice of reading sermons. The communities in the vicinity, to which he made occasional visits, were greatly profited thereby, and they in turn erected meeting-houses and chose readers from among themselves.

Such in brief was the rise of English Presbyterianism in Virginia. From time to time brief visits were paid them by other ministers, among whom were Revs. Gilbert Tennent, Samuel Finley,

William Tennent, Samuel Blair, and finally the noted evangelist George Whitefield. These visits were attended with excellent results and many were added to their numbers. But persecutions and seasons of trial awaited them. Presbyterianism had been tolerated among the Scotch-Irish along the frontier, but no such leniency was extended to those who had renounced Episcopalianism in the heart of the English settlements of the province. They were brought into conflict with civil authority and harassed in many ways. Notwithstanding these embarrassments, the feeble companies of believers grew and churches multiplied, until at length Samuel Davies came to them to minister statedly. Within a short time, through his influence, seven churches were granted licensure by law, to all of which he ministered, dividing his time between them. Thus the revival was promoted, Presbyterianism was caused to flourish, and the work went forward with uninterrupted successes until the commencement of the Revolutionary struggle.

In Maryland, the Carolinas, and Georgia, the revival received its impulse largely through the visits and preaching of George Whitefield. Throughout the scattered settlements of these colonies, conversions in proportion to the population were numerous, and as in Virginia, the revival con-

tinued for several years until it was brought to a close by the War for Independence.

In the various revivals which combined to make the Great Awakening, there was little or no dependence upon external measures as a means for promoting a work of grace. Indeed, any great reliance upon means and measures would have been esteemed inconsistent with the prevailing conceptions of God's sovereignty, by which he was believed to accomplish his ends and purposes independently of man's agency or co-operation. This, however, did not preclude the idea of prayer or its importance. In searching the records of the Great Awakening, we find that its leaders were not only men of prayer, but that their hands were stayed up by the prayers of a praying people. There were no protracted efforts to get up a revival. Except in rare instances the services were confined to the Sabbath day and the mid-week lecture. Occasionally when the interest seemed to demand, special services for giving religious instruction were appointed. "Anxious seats" were unknown and inquiry meetings as we now know them were unheard of. Preaching was practically the only means employed for quickening the consciences of the impenitent and for giving such instruction as seemed suitable to the needs of those who were inquiring the way of life and salvation.

The trend of the preaching was decidedly Calvin-

istic. The sovereignty of God was the central theme about which all else revolved. Jonathan Edwards wrote: "I think I have found that no discourses have been more remarkably blessed than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and his just liberty, with regard to answering the prayers or succeeding the pains of mere natural men, continuing such, have been insisted on."*

Of the extremes to which the doctrine of divine sovereignty was sometimes carried we have evidence in a sermon which Edwards preached at Enfield, Conn., from the subject "Sinners in the hands of an angry God." Among other things, he affirmed that "God has laid himself under no obligation, by any promise, to keep any natural man out of hell one moment. . . . The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being drunk with your blood. . . . The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked; . . . You hang by a

* *Works*, Vol. III., p. 245.

slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it and burn it asunder; and you have no interest in any mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do to induce God to spare you one moment."

Abhorrent as such doctrines are to this age, when presented by a mind of such logical force and acumen as that of Mr. Edwards, they were calculated to be tremendously effective. There is small cause for wonder that under such preaching men and women were sometimes seen clinging to their seats as though fearful of sliding into the pit, or that there were physical manifestations at times of an unusual character.

The manner in which the subjects of the Awakening were affected has been described by Edwards in his *Narrative of Surprising Conversions.* First they were filled with an "awful apprehension" of their condition by nature and the danger they were in of perishing eternally, so that they often suffered painful physical effects in consequence of the agony of spirit which they underwent. This was followed by a sense of God's justice in their condemnation, that he might justly bestow his mercy upon every other person in the world and damn them to all eter-

nity. Many were led to wonder that God had "not cast them into hell long ago." These profound convictions were succeeded, sometimes suddenly, by a "holy repose of soul in God through Christ, and a secret disposition to fear and love him" and often by such a sense of the greatness of God's grace and the fulness of Christ as to lead to hysterical weeping and laughter; "and sometimes they have not been able to forbear crying out with a loud voice, expressing their admiration."

The morbid fears which preceded a hope of conversion often lasted for many weeks and months, sometimes leading to consequences that were disastrous. Edwards cites one instance in which despair drove the individual to suicide and others, he says, were tempted to do likewise. Yet no encouragement was offered to these perplexed and despairing souls. To have done so, according to current theological conceptions, would have put an end to their convictions, would have created contention and strife with God because he accepted some and rejected others, and would have stood in the way of that humiliation before his sovereign majesty, which was regarded as the first step towards salvation. Consequently those who had become impressed with their need of salvation were left to wander about in spiritual darkness, groping after the light, until relief came unaided, and their fears

were dissipated by hopes of God's omnipotent grace.

The general effects of the Awakening were salutary and gracious. Jonathan Parsons in writing of its effects in his parish said: "Rough and haughty minds became peaceful, gentle, and easy to be entreated. Lowliness, long-suffering, forbearance, a courteous deportment, beneficence, and tender-heartedness, meekness, and moderation, to all appearance, seemed to increase abundantly. And to all these we observed a delight in Christian fellowship, in breaking of bread, and in prayer. I think it cannot be expected that men, in their general course, should give clearer evidences of Christian temper formed in them, than many did in that season. Their faith worked by love and discovered itself in acts of piety towards God, charity and righteousness towards men, and sobriety towards themselves."*

Jonathan Edwards bears similar testimony to the great work of grace at Northampton: "This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, Anno 1735, the town seemed to be full of the presence of God: it never was so full of love, nor so full of joy; and yet so full of distress as

* Tracy's *Great Awakening*, p. 142.

it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation's being brought unto them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary, God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the Word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors."*

Throughout New England a remarkable transformation had been wrought. Young people had been led to forego their frolics, night walking, impure language and lewd songs. Both old and young alike had abandoned drinking habits, tavern haunting, profane language, and extravagance in dress. The vicious had been reformed, and the fashionable, great beaus and fine ladies, had forsaken their vanities. The Bible and books of devo-

Works, Vol. III., p. 235.

tion had come into greater esteem, the Lord's day was observed more religiously, old grudges and differences had been put away, and there was a general disposition to confess sins and make restitution for wrongs that had been committed. Such in substance were the effects of the revival in New England as described by Edwards in his *Thoughts on the Revival of Religion.*

In the accounts given of the revivals at New Londonderry, Pa., and at Lyme, Conn., we have seen that there were marked physical effects, such as weeping, emotional outbreaks, hysterics and the like. As the Awakening progressed these physical manifestations became so marked as to create an unfavorable reaction and brought the revival into disrepute. In many instances the disorders which had arisen were greatly magnified and malicious reports were circulated to the great detriment of the revival.

Writing of such reports, Rev. John Cotton of Halifax, Mass., said: "Some I found to be wholly groundless; others were gross misrepresentations; the bad circumstances of a story were picked up and related and all the good suppressed; and sometimes when only one was guilty, the whole body were charged; and when any particular person had really done or said amiss, and was soon brought to a sense of it and repentance for it, I found that

the repentance did not fly an hundredth part as fast as the sin."*

While this view of the situation is in the main correct, it cannot be denied that the evil reports were often only too true. Some of the leaders of the Awakening had not always acted circumspectly, and by their example had encouraged the excesses and abuses which had arisen. Whitefield's conduct sometimes savored of fanaticism. His Journal abounds in descriptions of the emotional effects of his preaching. "Shrieking, crying, weeping and wailing were to be heard in every corner." "In almost every part of the congregation somebody or other began to cry out, and almost all melted into tears." "Some were struck pale as death, others wringing their hands, others were lying on the ground, and most lifting their eyes towards heaven, and crying to God for mercy." He was greatly influenced moreover by impulses and impressions. Jonathan Edwards took him to task for this and for judging others to be unconverted, but Whitefield apparently did not take kindly to the wholesome advice of Edwards and, as the latter thought, "liked him not so well for opposing these things."

The emotionalism now prevalent in the Awakening led to conflicting opinions as to its value, while the unguarded expressions of certain of the leading

* Tracy's *Great Awakening*, p. 178.

lights of the revival created more or less acerbity of feeling. Both Whitefield and Gilbert Tennent had declared that many ministers of the Gospel were unconverted men. While there might have been an element of truth in their statements, the severe arraignments and unjust recriminations to which they resorted were too general and too sweeping to accord with the actual state of facts. There can be no question that the ministry is no fit calling for unregenerate men, but Whitefield in his dependence upon impulses and impressions was apt to think that unless ministers met with results similar to those which he witnessed in his labors, and had experiences quite like his own, they were unconverted, and he did not hesitate to pronounce them such.

The disorders which had already brought a reproach upon the revival appeared in an aggravated form in connection with the labors of Rev. James Davenport of Southold, Long Island. Whitefield had warmly commended him and pronounced him to have a closer walk with God than any man he had known. Davenport went from place to place without invitation, and depending upon impulses and impressions, denounced as unconverted such ministers as disagreed with him and exhorted their flocks to desert them and follow him. Confusion and bitterness resulted in almost every parish which he visited. Congregations were divided,

alienation and strife were created, the evil effects of which continued for many years.

In order to suppress these evils the Connecticut legislature in 1742 passed an act forbidding any minister or licentiate to preach in any church not his own, without the consent of its pastor and the major portion of its membership, under penalty of forfeiting the right to collect his legal salary, if a resident of the colony, and liability to expulsion from the colony if not. Davenport was accordingly arrested and brought before the assembly, by whom he was adjudged insane and sent to his parish on Long Island. Not long afterwards he appeared in Boston, where in accordance with his custom he denounced the ministers as "unconverted" and "leading their people blindfold to hell." He was arrested for uttering slanderous statements against the ministry, and although the charge was sustained by the grand jury, he was pronounced *non compos mentis* and therefore not guilty.

The following March he went to New London to assist in the formation of a Separatist Church. In response to intuitions which he declared he had received from above, he at once began to purify them. To that end he ordered wigs, cloaks, breeches, hoods, gowns, rings, etc., to be brought to him that, in accordance with his solemn decree, they might be consigned to the flames. On Sabbath afternoon the

pile was burned, including many books which he had condemned, among them the works of such authors as Flavel, Beveridge, Matthew Henry, Increase Mather, and even the writings of Jonathan Parsons, the fervid revivalist of Lyme, Conn. As the smoke of these books ascended upwards, so affirmed Davenport, was ascending in hell the smoke of the torments of such of their authors as had died in the same belief in which the books had been written.

This was the last recorded appearance of Davenport's fanaticism. A year later, having recovered his reason, he published a retraction of his errors, humbly confessing the wrongs of which he had been guilty and acknowledging that he had been "led astray by following impulses or impressions as a rule of conduct" and had neglected also "duly to observe the analogy of the Scripture." His retraction produced but little effect upon his followers. They simply denounced him and went on in the courses in which he had initiated them. His chief influence had been in Connecticut, where the civil authorities unwisely attempted to correct by legislation and civil penalties the abuses and evils which had arisen. But little permanent good was accomplished in this way, while the feelings on both sides of the controversy were only intensified. The Separatist churches which had been formed continued to exist

for many years, until they were finally absorbed by the Baptists or had returned to the denomination whence they had come.

These unhappy consequences served but to aggravate the controversy which had already arisen about the revival. The agitations of the public mind over questions pertaining to the Awakening were such that the religious interest soon waned and the revival was at an end. Jonathan Edwards was foremost among those who defended the Awakening, and he published in its defense "Thoughts on the Revival of Religion in New England," to which Dr. Charles Chauncey, an able but "liberal" opponent of the revival, published a rejoinder entitled "Seasonable Thoughts on the State of Religion in New England," in which he had gathered a mass of evidence testifying to the extravagances practised in various places in connection with the Awakening, and for which he condemned the work as a whole.

In 1743, at the General Convention of Congregational Ministers in Massachusetts, a "Testimony" was published against certain "errors in doctrine" and certain "disorders in practice" that had "of late obtained in various parts of the land." Thirty-eight votes, comprising but a small minority of the ministers in Massachusetts, were recorded in its favor. As it was intended to cast discredit upon the Awakening, it was very irritating to the friends of the

same. Accordingly the latter, under the leadership of Revs. Joshua Gee, Benjamin Colman, William Cooper, Thomas Prince, and Joseph Sewall, all of Boston, gathered another convention at Cambridge the following July. A counter "Testimony" was published affirming "that there has been a happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence."—remarkable "on account of the numbers wrought upon, the suddenness and quick progress of it, . . . also in respect of the degree of operation, both in a way of terror and in a way of consolation; attended in many with unusual bodily effects." It was admitted that "in some places many irregularities and extravagances have been permitted . . . but who can wonder if at such a time as this Satan should intermingle himself to hinder and blemish a work so directly contrary to the interests of his own kingdom?"

Much has been made of the opposition to the revival, as if it represented the better elements in the churches of New England, and indeed it has been asserted that the majority of ministers in Massachusetts were unfriendly to the Awakening, but if numbers are at all indicative of the true state of feeling, it need only be said that the names of one hundred and thirteen ministers were appended to the latter document as against the thirty-eight who had placed

themselves on record as discrediting the Great Awakening.

On October 19, 1744, George Whitefield, accompanied by his wife, landed at York, Me., on his second visit to New England. His arrival only added fuel to the controversy which was now raging, so that the results of his labors were slight in comparison with his former visit. He was obliged to suffer not only the ill consequences of his own indiscretions, but those of his followers as well, many of whom had gone far beyond him in the excesses of which they had been guilty.

On account of certain unguarded expressions which had been published in his Journal, many who formerly had been friendly towards him became alienated, and were not disposed to favor his presence. Associations of ministers in Massachusetts openly opposed him by public declarations and otherwise. Harvard and Yale Colleges published "testimonies" against him, and in June, 1745, the General Association of Connecticut voted that "it would by no means be advisable for any of our ministers to admit him into their pulpits or for any of our people to attend his ministrations."

Former experience, however, had taught Whitefield some lessons, and his deportment on this visit was above criticism. He acknowledged some of his former errors, and in spite of the opposition which

he encountered, his visit was attended with excellent results. He remained in Boston for several months and was persuaded to establish a course of six o'clock morning lectures on Genesis. Multitudes flocked to hear them, and his Boston friends proposed to build for him "the largest place of worship ever seen in America," but he declined the offer in order to devote his energies to itinerary evangelistic labors. Although in New England, the results of this visit were proportionately smaller, in Pennsylvania, Maryland and the south, his efforts had never been more successful.

In the Middle Colonies the opposition to the revival had created a schism among the Presbyterians, severing the denomination into two rival factions, between whom a bitterness of feeling was engendered for many years. Finally in 1758, through the efforts of Gilbert Tennent and others, the "Great Schism," as it had been called, was healed by the mutual surrender of differences, and American Presbyterianism went forward as a united body in its work of conquest and of victory.

No narration of the events of the Great Awakening would be complete without a further consideration of its chiefest actors, Edwards and Whitefield. The close of Edwards' pastorate at Northampton was pathetic if not tragic. Gradually coming to realize the evils of the Half-Way Covenant, he in-

sisted upon a credible evidence of conversion, as the ground for admission to church membership. This provoked a controversy between himself and the church. An attempt also to discipline certain younger members of his church for reading books which he esteemed obscene reacted unfavorably against him. Confident of the justness of his position, he proposed to preach a series of sermons upon his views as to the qualifications for church membership, but this the church refused to permit. An ecclesiastical council, "convened not without elements of unfairness," voted "that it is expedient that the pastoral relation between Mr. Edwards and his church be immediately dissolved, if the people shall persist in desiring it." The action of the council was ratified by the church by a majority of two hundred and fifty votes. July 1, 1750, he preached his farewell sermon. For some time he preached occasionally, until prohibited from so doing by the town meeting. Later in the same year with his wife and ten children he removed to Stockbridge, Mass., whither he had been sent as a missionary to the Housatonic Indians.

The next few years were spent in self-denying effort on behalf of those who came within the province of his ministry. If not attended by any remarkable success, his pastorate afforded greater leisure for literary labors, which was improved in the prep-

aration of several volumes, the most important of which was his celebrated treatise on the "Freedom of the Will." In the fall of 1757, President Burr of Princeton having died, Edwards was invited to become his successor, but it was not until the following January that he gave his reluctant consent to assume the responsibilities of that office. He soon removed to Princeton, and shortly after his inauguration was inoculated for smallpox, an operation which terminated fatally, March 22, 1758.

Whitefield gradually outlived the malignant opposition which had been aroused against him in New England, to which he made subsequent visits, in 1754, 1764, and 1770, when he died at Newburyport, Mass., September 30. For more than thirty years he had done the work of an evangelist, "posting o'er land and ocean without rest," and had been listened to with breathless interest by thronging multitudes on both sides of the Atlantic. Although he had made mistakes, he had been wise enough to correct them, and at the time of his death was loved and honored as an apostle to the English-speaking world. Even his death was not without its fruits. Benjamin Randall, a godless young sailor of Portsmouth, N. H., had been an interested listener, but the news of the great evangelist's death so affected him that it led to his conversion. He afterwards

became a minister and founded the Free-Will Baptist denomination.

The results of the Great Awakening were momentous and far-reaching. Prior to this mighty religious upheaval, the churches were devoid of spirituality and power. Their membership in large measure was composed of unregenerate persons who had been drawn thither by the social and political influence thus afforded, and instances are on record of unconverted men who were filling the pulpits of churches. Outside of the church, indifference and irreligion were on the increase. Projected into these conditions, the *Great Awakening resulted first in the Spiritual Quickening of the Churches.* In the aggregate the Congregational churches of New England shared most largely in the fruits of the revival. According to Rev. Ezra Stiles, afterwards President of Yale College, during the twenty years following 1740 "an augmentation of above 150 new churches has taken place, founded not on separations but on natural increase into new towns and parishes," bringing the whole number of Congregational churches up to 530. Careful historians have estimated that from 25,000 to 50,000 were added to the churches of New England in consequence of the Awakening. The population of the New England Colonies in 1750 was 340,000. Assuming the smaller number of additions, which

is a conservative estimate, to be correct, more than seven per cent. of the entire population of these colonies would have been gathered into the churches as a direct result of the revival. A national awakening of similar power at the present time would result in the ingathering of more than five million souls.

The increase in the Presbyterian Church was proportionately greater. From 1740 to 1760 the number of Presbyterian ministers in the American Colonies had increased from 45 to over 100. The churches had multiplied with even greater rapidity, and at this time there were 41 pastorless churches in Pennsylvania and Delaware alone. Although the Middle Colonies were the principal seat of Presbyterianism, substantial gains, as we have seen, had been made in Virginia and the South.

Notwithstanding a certain amount of prejudice, the Baptists had shared materially in the results of the Awakening. During this period their churches in New England had increased from 21 to 79. This in part has been accounted for by accessions from Separatist churches; but as these were chiefly in Connecticut, and only eight new Baptist organizations were reported in that Colony, it can readily be seen that the increase of the Baptists from the Separatists has been greatly overestimated. The rapid extension of the denomination must be accounted

for through the influence of the revival, indirect though it may have been. New churches were also formed at the South and the foundations laid for the tremendous influence afterwards exerted by the denomination in that section.

The Episcopalian Church was logically forced into an attitude of opposition to the Awakening, so that it shared but little in the results. Indirectly, however, the denomination was benefited by the movement. In Virginia, Devereaux Jarrat was converted during the revival. He went to England and received ordination at the hands of the bishop of Chester. Returning to this country he labored diligently for the revival of his own denomination. "To him, and such as he, the first workings of the renewed energy of the church in Virginia are to be traced."

An impetus was given to the churches of various denominations which continued to be felt down to the very threshold of the Revolutionary War. Whitefield's visit to New York in 1764 was attended with greater results than any of his preceding visits. That same year there was a remarkable revival at East Hampton, Long Island, under the ministry of Rev. Samuel Buell. Large numbers were converted, and at one communion ninety-nine persons united with the church.

From the time of the Great Awakening to the

present day, revivals have been a characteristic of American Christianity. The spiritual power and the remarkable influence exerted by the American churches are attributable in no small degree to these mighty quickenings, which like tidal waves have swept over this country, gathering multitudes into the church of God.

A Second Result of the Awakening was a Quickening along Missionary and Educational Lines. At Stonington, Conn., and at Westerly, R. I., there were extensive revivals among the Indians, which resulted in the extinction of heathenism among them. In 1743, David Brainerd, a convert of the revival, began his extensive missionary labors among the Indians, which were interrupted by his early death. Jonathan Edwards, at whose home the last days of the saintly Brainerd were spent, wrote his memoirs under the title of "An Account of the Life of David Brainerd." A perusal of this "Life" so affected Henry Martin, that he became the first modern missionary to the Mohammedans, and thus modern missions, in part at least, are a fruit of the Great Awakening.

Among the early converts of the revival at Norwich, Conn., was Samson Occum, a Mohegan Indian boy, aged seventeen years. A promoter of the Awakening, Rev. Eleazar Wheelock of Lebanon, Conn., received him into his home in 1743 for the

purpose of educating him. This was the beginning of a school for Indians, which developed into Dartmouth College, which was endowed in part with funds secured by Occum in England.

Princeton College also owes its origin to the Great Awakening. The Presbyterian party in the Middle Colonies, opposed to the revival, secured an enactment from the Synod, requiring a diploma from a British or New England college, as a requirement for licensure to preach. As this was intended as a blow at the "Log College" of William Tennent, the friends of the revival established Princeton, and through the influence of Whitefield considerable funds were secured in England for its maintenance. It is a significant fact also that the charter of the institution was granted by Whitefield's friend, Governor Joseph Belcher. Born as it was in a revival, it is not strange that Princeton should have been blessed with remarkable revivals in 1757 and 1762.

A third Result of the Great Awakening was its Influence upon Religious and Political Liberty. In New England, excepting the Colony of Rhode Island, Congregationalism was established by law. In New York, Virginia and the South, Episcopalianism was the established religion. The expansion of the newer denominations, particularly the Baptists and Presbyterians, which the Awakening

fostered, paved the way for the tolerance of conflicting opinions and a broader conception of liberty of conscience. Rival sects existing side by side and openly propagating their peculiar tenets, together with the following which they rallied about them, led to the introduction of those principles of toleration, which guaranteed religious liberty to all, in so far as it did not interfere with the welfare of society or disturb the peace of the State. With this tendency to diversity, a unifying influence was also at work. The apostolate of Whitefield, the itineration of evangelists, while it did not conflict with denominational loyalty, served to emphasize that broader view of Christian fraternity, which, rising above name and sect, enabled men to catch a glimpse of our universal brotherhood in Christ, which has been so characteristic of modern American Christianity.

Only indirectly did the Great Awakening affect the political liberties of the colonies. The religious convictions of the American people, however, which so largely were called into being through the revival, served as a balance to the political revolution which resulted in independence and prevented it from being hurled into that vortex of anarchy and ruin, in which the French Revolution was swallowed up. War at its best is but a species of savagery, and it was the results of this Awakening which conserved

the principles of the Pilgrim Fathers and insured their perpetuity amid the desolations and horrors of the Revolutionary struggle.

CHAPTER IV.

THE PERIOD OF THE REVOLUTION.

Controversy had brought a speedy end to the Great Awakening in New England. The political agitations which followed prevented a renewal of the revival spirit, so completely absorbed was the public mind in the questions of the day. The year 1744 was marked by the commencement of King George's War, and this was followed a few years later by the French and Indian War. From the events growing out of the latter there culminated that agitation which resulted in the American Revolution. In the struggle for liberty the clergy bore no inconspicuous part. The pulpit, especially in New England, was a forum for the consideration of such subjects as affected the public good. Election and fast day sermons were trumpet calls to resist the tyranny of parliament and king. Throughout the colonies the ministry as a class were noted for their ardent attachment to the cause of liberty. Many of these ministers entered the army as chaplains or soldiers, and not a few of them held commissions as officers in the patriot army.

The all-absorbing interest of clergy and people in the causes and progress of the war proved disastrous to the spiritual life of the churches. Revivals were practically unknown in many parts of the country. In places there were occasional quickenings to be sure, but for the most part they were exceptional. In connection with the founding of Dartmouth College a series of revivals commenced which extended to several communities in that vicinity and continued for several years. In 1771 and 1772 there was a remarkable revival at Princeton, N. J., which affected profoundly the religious life of the college and resulted in the conversion of many students. In 1772, there were revivals at Elizabethtown and Newark, N. J., at Stockbridge and other points in Berkshire County, Mass. At Vance's Fort in Western Pennsylvania, through the efforts of Joseph Patterson, a layman, an extensive revival occurred in 1778, which resulted in the formation of the Cross Creek Presbyterian Church. A portion of Lyme County, Conn., was visited with a season of refreshing in 1780. Awakenings were reported at Thetford, Vt., and Brentford, N. H., in 1781, and at Boscawan, N. H., in 1782. Yale College Church at New Haven, Conn., was visited in 1783 with a gracious revival, as a result of which a score or more of the undergraduates united with the College Church. That same year witnessed revivals at West

Simsbury, Mass., and at several towns in Litchfield County, Conn. During the year 1784 there were quickenings at Concord, S. C., Elizabethtown, N. J., Berlin, Conn., Medway and Franklin, Mass. In 1785 there was an extensive awakening at East Hampton, Long Island, under the ministry of Dr. Samuel Buell; more than one hundred united with the church within six or eight months after its commencement. From 1781-1787 there was a revival movement in the churches of Cross Creek, Upper Buffalo, Chartiers, Pigeon Creek, Bethel, Lebanon, Ten Mile, Cross Roads, and Mill Creek, Pa. More than a thousand members were added to these churches. The foregoing list is not intended to be exhaustive. There doubtless were other communities which were visited with awakenings of greater or less extent.

Both the Baptists and Presbyterians in their missionary zeal had pushed out into the frontier borders and in the regions not visited by the ravages of war, were meeting with marked success. As early as 1765 the first Baptist churches were organized in Tennessee, and in 1782 in Kentucky. The Presbyterians penetrated to these regions somewhat later, but by the close of the eighteenth century both denominations were well represented on the frontier.

By far the most remarkable religious and revival movement of the period was the rise and growth of

Methodism. As early as 1760 a party of German refugees from the Palatinate had landed at New York. For a time they had sojourned in the North of Ireland, where some of their number had been converted to the tenets of Methodism. Among them were Barbara Heck and Philip Embury, the former a woman of devout piety and marked religious personality, the latter a class leader and local preacher. For some years no attempt was made to conduct religious services. Finally in 1766, through the importunities of Barbara Heck, who had become alarmed on account of the dangers of apostasy, Philip Embury was impelled to stir up the gift that was in him. A more inopportune time for the inauguration of such an enterprise could hardly have been conceived. The Stamp Act had been passed the preceding year and the Colonies were convulsed in the throes of that agitation which was to culminate in the Revolution. However, the labors of Whitefield had to some extent paved the way for the pioneers of Methodism. The first services were held at Embury's home, but within a short time a larger room became necessary. Early in 1767 Capt. Thomas Webb of the British Army appeared among them and introduced himself as an authorized local preacher. He rendered invaluable assistance to this infant society and was instrumental in introducing Methodism elsewhere. Larger quarters soon be-

came necessary, and the "rigging loft," celebrated as the birthplace of American Methodism, was hired. Services were conducted three times a week, Embury and Webb preaching alternately. In 1768 Wesley Chapel was erected on John Street. In the meanwhile Robert Strawbridge, an emigrant from Ireland, had begun preaching in Maryland and a log chapel was constructed at Sam's Creek in that colony.

In 1769, in response to earnest entreaties for more laborers, two itinerant preachers, Richard Boardman and Joseph Pilmoor, were sent over to push the work in what was proving an amazingly fruitful field. In 1771 Francis Asbury, who contributed more than any other to the success of American Methodism, came to engage in missionary and evangelistic activity throughout the infant settlements of the New World. At the first annual conference in 1773 a force of ten preachers and a membership of 1160 were reported. By 1775 the preachers had increased to nineteen and the membership to over three thousand, most of whom resided in the South, which was proving remarkably well adapted to the growth of this new fold.

The revolutionary contest reacted unfavorably against the Methodists. Many of their preachers were Englishmen, and as might have been expected were loyal to the interests of the mother country, but

by 1779 most of them, with the exception of Francis Asbury, had left for England or Canada. Notwithstanding his American sympathies, Asbury was obliged to spend several months in retirement. On account of their supposed attachment to the royalist cause many of the American preachers were roughly handled, and in some instances treated with great brutality. In Maryland especially the persecutions were severe. Several of the preachers were arrested and fined, while others were committed to jail. At length the Maryland legislature becoming convinced that the advocates of Methodism had no treasonable intentions, granted them permission to prosecute their labors without interference.

In spite of these difficulties and embarrassments, the progress of Methodism was remarkable. During only two years, 1778 and 1780, did the reports show any decrease in numbers, and both of these years were followed by a marked increase. The societies in Philadelphia and New York flourished under British occupancy. In the latter the John Street Church was the only one where divine worship was conducted, and to its services all classes flocked to hear the gospel preached in simplicity and with power. At the close of the war in 1783 Asbury was able to write in a triumphant strain: "We have about fourteen thousand members, between seventy and eighty traveling preachers, between thirty and

forty circuits. . . . I admire the simplicity of our preachers. I do not think there has appeared another such company of young devoted men. The gospel has taken a universal spread. . . . O America! America! It will certainly be the glory of the world for religion."

All other denominations had suffered seriously from the effects of the war. Congregations were scattered, churches had been left pastorless and in many instances entirely destitute of religious services. Church buildings had frequently been dismantled and used as stables, hospitals, or barracks. The British soldiery seemed to have had an especial spite against houses of worship, on account of the influence there exerted in precipitating the struggle for independence. Church organizations, moreover, had settled down into a state of apathy and active efforts for the propagation of religion had ceased. Worship was universally neglected while immorality, intemperance and vice increased alarmingly on every hand.

To complete the moral degradation of the infant republic, a wave of French infidelity swept over the land. At that time the American mind was peculiarly susceptible to this form of unbelief. The friendly relations, which had existed between the colonies and France during the revolutionary struggle, were favorable to the introduction of the skep-

ticism then prevalent in that country. The very success of the American cause predisposed the minds of many to that which was a departure from traditional and accepted beliefs. It soon became fashionable to adopt views which avowed a disbelief in the Bible, scoffed at the divinity of Christ, and looked upon religion as a superstition of the past. Especially was this true of scholars, men who had traveled abroad, and those who had embraced extreme republican views.

The country was literally flooded with infidel literature. Dr. Timothy Dwight wrote: "From France, Germany and Great Britain, the dregs of infidelity were vomited upon us. From the *Système de la Nature*, and the Philosophical Dictionary to the Political Justice of Godwin, and the *Age of Reason*, the whole mass of pollution was emptied upon this country. An enormous edition of the *Age of Reason* was published in France and sent over to America to be sold at a few pence per copy, and, where it could not be sold, to be given away."*

The colleges of the land became infected with the deadly contagion of unbelief. Lyman Beecher, in describing the condition of Yale College prior to the presidency of Dr. Dwight, said: "Before he came, the college was in a most ungodly state. The college church was almost extinct. Most of the students

* Quoted from Dorchester's *Christianity in the U. S.*, p. 315.

were skeptical and rowdies were plenty. Wines and liquors were kept in many rooms; intemperance, profanity, gambling and licentiousness were common. . . . Most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc."

Dr. Ashbel Green, who entered Princeton in 1782, described a similar state of affairs in that college: "While I was a member of college, there were but two professors of religion among the students, and not more than five or six who scrupled the use of profane language in common conversation, and sometimes it was of a very shocking kind. To the influence of the American war succeeded that of the French revolution, still more pernicious, and I think more general."*

Transylvania University in Kentucky, which was founded by the Presbyterians, passed over into the hands of infidels. Thomas Cooper, a rank free-thinker, taught in Dickinson College, the University of Pennsylvania, and in Columbia College, S. C. In all of these institutions he scattered the seeds of unbelief in the minds of his pupils. At a later time there was but a single professed Christian among the students of Bowdoin College. Bishop Meade of Virginia said: "Infidelity was rife in the State, and the College of William and Mary was regarded

* Sprague's *Revival Lectures,* Appendix, p. 342.

as the hot-bed of French politics and religion. I can truly say that then and for some years after in every educated young man in Virginia whom I met I expected to find a skeptic, if not an avowed unbeliever."*

Multitudes of men, prominent in public affairs and the councils of state, embraced the new views. Washington, Patrick Henry, John Adams and many others, to be sure, never had any sympathy with this manifest trend of the times. Edmund Randolph for a time became an avowed deist, but was reclaimed to the Christian faith through the prayers of a pious wife. Jefferson was a deist and quite liberal in his views. His secretary of war, Gen. Dearborn, was a rank infidel, and once in alluding to the churches said, "So long as these temples stand we cannot hope for good government." Gen. Charles Lee was so violent in his opposition to Christianity, that in his will he requested his survivors not to bury him "in any church or church-yard, or within a mile of any Presbyterian or Anabaptist meeting-house." So widespread was this contagion that Chancellor Kent said: "In my younger days there were few professional men who were not infidels, or at least were so far inclined to infidelity that they could not be called believers in the truth of the Bible."

* Dorchester's *Christianity in the U. S.*, p. 316.

Infidel clubs, societies of the Illuminati, with the avowed purpose of propagating infidel and revolutionary views, were instituted in various parts of the country. These societies were in communication with similar organizations in France and encouraged a shocking immorality.

The evils which prevailed throughout the country appeared in an aggravated form in the West and South. Many of the early settlers of Kentucky named their towns after eminent Frenchmen, as Altamont, Bourbon, La Rue, Rousseau, and others testify. In 1793 the Kentucky legislature voted to dispense with the services of a chaplain as being no longer necessary. Lawlessness seemed to be the order of the day. Religion was disregarded and morals were low. In many towns of considerable size, no places of worship were to be found, and religious services were of rare occurrence.

Dark indeed were the closing years of the eighteenth century. Religion was at a standstill and churches were declining. Infidelity in its most coarse and brutal form sneered at religion and scoffed at morality. The predominant sentiment of the people seemed to be: "We will not have God to reign over us." Even the Methodist Episcopal Church with all of its religious fervor, its apostolic spirit, and its evangelistic zeal was suffering a state of decline. During the three years which preceded

1796 that denomination had suffered an average loss of four thousand members annually.

In 1794 Devereaux Jarrat of the Episcopalian Church wrote: "The present time is marked by peculiar traits of impiety and such an almost universal inattention to the concerns of religion that very few will attend except on Sunday, to hear the word of the Lord. . . . The state of religion is gloomy and distressing; the church of Christ seems to be sunk very low."*

The Pastoral Letter of the Presbyterian General Assembly in 1798 described the situation in the following language:

"Formidable innovations and convulsions in Europe threaten destruction to morals and religion. Scenes of devastation and bloodshed unexampled in the history of modern nations have convulsed the world, and our country is threatened with similar calamities. We perceive with pain and fearful apprehension a general dereliction of religious principle and practice among our fellow citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity which, in many instances, tends to atheism itself. The profligacy and corruption of the public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury,

* Dorchester's *Christianity in the U. S.*, p. 348.

unjustness, intemperance, lewdness and every species of debauchery and loose indulgence abound."

It was the critical period in the history of American Christianity. Never since the landing of the Pilgrim Fathers had the institutions of religion been put to a sorer test. The result was not only to affect the destinies of this nation, but of the world. Should Christianity or skepticism triumph? Should faith or unbelief prevail? Christianity did triumph and faith did prevail. The Awakening of 1800 swept back the tide of infidelity, gave strength and power to the churches and made possible the upbuilding of a great Christian nation, whose institutions have become the glory of the world.

CHAPTER V.

THE AWAKENING OF 1800.

At no time since the Great Awakening had revivals wholly ceased. There were occasional quickenings here and there throughout the country; but none of them were far-reaching in their influence, and in most instances they were exceptional. Throughout the greater portion of the country a religious indifference, coupled with the growth of French infidelity, had settled down like a great pall over the land. But about 1790 in various portions of the country, and entirely independent of one another, signs of reviving grace began to appear.

As early as 1787 there were revivals of marked power in various parts of Virginia and Georgia. Among the earliest of these was that at Hampden Sydney College, Va., resulting in the conversion of more than half of the students. From this center the revival extended throughout Prince Edward, Cumberland, Charlotte, and Bedford Counties and to the Peaks of Otter. Archibald Alexander and others visited Prince Edward County for the purpose of attending these revivals. On their return a

"revival of great power commenced, which extended to almost every Presbyterian church in the valley of Virginia." Under the quickening influence of this revival Alexander entered the ministry, and later left the impress of his personality upon Princeton Theological Seminary in the missionary and revival spirit that has long characterized it.

The revival movement did not manifest itself in New England until some time later; 1792 is the commonly accepted date for the commencement of the Awakening in this section of the country, although there was a revival at North Yarmouth, Me., the year previous, and one in 1790 at the First Baptist Church of Boston, which continued for some years. It is possible that there were similar manifestations in other communities, but in 1792 there was an awakening of far-reaching influence at Lee, Mass., under the ministry of Rev. Alvin Hyde.

Within a comparatively brief period of time the revival spirit had extended to various portions of New England, as a consequence of which many communities and churches were quickened and refreshed. In some respects these New England revivals were peculiar. There were no great names connected with them, such as the names of Edwards or Whitefield. There were no evangelists going to and fro in their burning zeal to arouse the impenitent or to incite the churches to activity. The services were

carried on chiefly by the pastors in their respective parishes. Sometimes neighboring ministers would assist one another in such services so far as was consistent with their own duties. Notwithstanding this phase of the awakening there are two names deserving of special mention, because of the important rôle which they played during this interesting epoch of American religious history. I refer to Dr. E. D. Griffin and Dr. Timothy Dwight, president of Yale College.

Edward Dorr Griffin, a preacher of winning personality and persuasive power, exerted a far-reaching influence over the churches of New England. At the time of which we write he was in the full bloom and vigor of his early manhood and threw himself with all the ardor of his youthful spirit into the work of saving souls. Griffin was born in 1770 at East Haddam, Conn., and graduated at Yale in 1790, after which he studied theology under Jonathan Edwards, the younger. His earliest efforts in revival work were at the home of his father, where he was tarrying in the latter part of the year 1792. Finding himself the only professor of religion in a family of ten, he began at once to labor for their conversion. As a consequence a revival commenced in that neighborhood, which resulted in the conversion of about one hundred persons. The following January he began preaching at New Salem, nearby,

where a church was gathered where there had been none for more than forty years, and "about one hundred were hopefully added to the Lord."

Of the revivals of the period Dr. Griffin has left on record the following: "About the year 1792 commenced three series of events of sufficient importance to constitute a new era. That year the blood began to flow in Europe, in that contest which, with short intervals, was destined to destroy the 'man of sin' and to introduce a happier form of society and the glorious state of the church. That year was established at Kettering in England the first in the continuous series of societies which have covered the whole face of the Protestant world and introduced the age of missions and of active benevolence. And that year or the year before began the unbroken series of American revivals. There was a revival in North Yarmouth, Me., in 1791. In the summer of 1792 one appeared in Lee, in the county of Berkshire. The following November, the first that I had the privilege of witnessing showed itself on the borders of East Haddam, and Lyme, Conn., which apparently brought to Christ about a hundred souls. Since that time revivals have never ceased. I saw a continued succession of heavenly sprinklings at New Salem, Farmington, Middlebury, and New Hartford, Conn., until, in 1799, I could stand at my door in New Hartford, Litchfield County, and num-

ber fifty or sixty congregations laid down in one field of divine wonders, and as many more in different parts of New England. By 1802 revivals had spread themselves through most of the western and southern States; and since that time they have been familiar to the whole American people."*

Through the influence of President Dwight, the tide of infidelity described in a preceding chapter was turned backwards. Timothy Dwight, a grandson of Jonathan Edwards through his mother, was born at Northampton, Mass., in 1752. He was educated at Yale, graduating in 1769. From 1771 to 1777 he served his alma mater as a tutor. During the revolutionary struggle he was appointed to a chaplaincy in the American Army, in the service of which he remained for more than a year. In 1783 he was ordained to the ministry and spent the next few years at the head of an academy in Greenfield, Conn., whence he was called in 1795 to the presidency of Yale College, a position which he continued to fill up to the time of his death in 1817.

When he entered upon the duties of his office, the college was infected with the prevalent French infidelity, and there were but few students who were not contaminated by it. "The degree to which it prevailed may be judged from the following fact: A considerable portion of the class which he first

* Sprague's *Lectures*, Appendix, p. 359.

taught had assumed the names of the English and French infidels and were more familiarly known by them than their own."* Dr. Dwight invited the freest discussion on the part of his students, and having listened to their doubts and arguments, he preached a series of sermons in the college chapel in which the whole philosophy of skepticism was answered and overthrown. Through the influence of his earnest and logical preaching, a marked change was soon manifest in the life of the institution. This was followed in the spring of 1802 by a powerful revival during the progress of which seventy-five out of about two hundred and thirty students were converted and united with the church. Nearly half of these gave themselves to the work of the gospel ministry. The importance of such a factor in the religious life of the nation cannot be overestimated. As Bishop Hurst has well expressed it: "From the day that the young president faced his students in the chapel of Yale College, infidelity has been a vanishing force in the history of the American people."

A marked characteristic of the revivals of the period, which by this time had extended throughout all of the States of New England, was their permanency and their freedom from abnormal excitement. The revival wave did not soon spend its force. In addition to the extensive revivals inaugu-

* Dwight's *Theology*, Vol. I., p. 20.

rated about 1792, "within a period of five or six years, commencing with 1797, not less than one hundred and fifty churches in New England were visited with 'times of refreshing from the presence of the Lord.' "*

In Western Pennsylvania, where apparently there had been no diminution of the revival spirit during the Revolutionary War, another manifestation of divine power occurred in 1795, extending to the new settlements north of Pittsburg. From 1802-1804 the same section was visited with powerful revivals which extended throughout Western Pennsylvania and Northeastern Ohio.

From 1798-1800 there were extensive revivals in the western portion of New York. Palmyra, Canandaigua and other towns in that portion of the State were visited, the revival extending throughout the counties of Delaware, Otsego, Oneida and elsewhere. The Presbyterian churches shared chiefly in this work.

In Kentucky and the Southwest the great deeps were broken up through the joint efforts of the Methodists and Presbyterians, although the revival soon became so extensive as to include nearly all of the religious denominations in the State. Among the earliest outpourings of which we have any account were those which visited Logan County, Ky.,

* Tyler's *New England Revivals*, p. 5.

during the month of July, 1800. The services, conducted by Rev. James McGready of the Presbyterian church, were held in the open air and were attended by all classes, both black and white, from within a radius of more than sixty miles. A revival was inaugurated, the influence of which extended far and wide, for the fame of it spread abroad throughout all that country. Rev. Barton W. Stone, who afterwards became one of the leading lights in the sect known as the Disciples of Christ, at that time was a Presbyterian minister in Bourbon County, Ky., and having heard of this wonderful work of grace went clear across the State in the spring of 1801 to attend a camp-meeting in that vicinity and to behold for himself the marvelous things that God had wrought. He wrote a narrative describing as follows the scenes which he witnessed:

"There, on the edge of a prairie in Logan County, Ky., the multitudes came together and continued a number of days and nights encamped on the ground, during which time worship was carried on in some part of the encampment. The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few moments reviving and exhibiting symptoms of life by a deep groan or piercing shriek, or by a prayer for mercy

fervently uttered. After lying for hours they obtained deliverance. The gloomy cloud that had covered their faces seemed gradually and visibly to disappear, and hope, in smiles, brightened into joy. They would rise, shouting deliverance, and then would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the gospel. Their appeals were solemn, heart-penetrating, bold, and free. Under such circumstances many others would fall down into the same state from which the speakers had just been delivered.

"Two or three of my particular acquaintances from a distance were struck down. I sat patiently by one of them, whom I knew to be a careless sinner, for hours, and observed with critical attention everything that passed, from the beginning to the end. I noticed the momentary revivings as from death, the humble confession of sins, the fervent prayer, and the ultimate deliverance; then the solemn thanks to God, and affectionate exhortation to companions and to the people around to repent and come to Jesus. I was astonished at the knowledge of gospel truth displayed in the address. The effect was that several sank down into the same appearance of death. After attending to many such cases, my con-

viction was complete that it was a good work—the work of God; nor has my mind wavered since on the subject. Much did I see then, and much have I seen since, that I consider to be fanaticism; but this should not condemn the work. The devil has always tried to ape the works of God, to bring them into disrepute; but that cannot be a Satanic work which brings men to humble confession, to forsaking sin, to prayer, fervent praise and thanksgiving, and to a sincere and affectionate exhortation to sinners to repent and come to Jesus the Saviour."

Returning to his congregations at Cane Ridge and Concord in Bourbon County, he narrated the incidents of his visit, and so profound was the impression thus made that in the course of a few weeks a revival commenced, during the progress of which similar scenes were enacted. He wrote of this revival: "A memorable meeting was held at Cane Ridge in August, 1801. The roads were crowded with wagons, carriages, horses, and footmen moving to the solemn camp. It was judged by military men on the ground that between twenty and thirty thousand persons were assembled. Four or five preachers spoke at the same time in different parts of the encampment without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it. They were of

one mind and soul: the salvation of sinners was the one object. We all engaged in singing the same songs, all united in prayer, all preached the same things. . . . The numbers converted will be known only in eternity. Many things transpired in the meeting which were so much like miracles that they had the same effect as miracles on unbelievers. By them many were convinced that Jesus was the Christ and were persuaded to submit to him. This meeting continued six or seven days and nights, and would have continued longer, but food for the sustenance of such a multitude failed.

"To this meeting many had come from Ohio and other distant parts. These returned home and diffused the same spirit in their respective neighborhoods. Similar results followed. So low had religion sunk, and such carelessness had universally prevailed, that I have thought that nothing common could have arrested and held the attention of the people."*

After this fashion the revival extended throughout the borders of Kentucky, and through Tennessee into Georgia and the Carolinas, visiting the South and Southwest with veritable showers of refreshing grace.

In this section of the country the work was attended with many extravagances and vagaries,

* Tyler's *Disciples*, pp. 14, 15, 16.

which the preachers, for the most part ignorant and unlearned men, did not attempt to suppress. Enthusiasm ran wild. The excitements of such large religious gatherings engendered physical manifestations of an unusual order. The preaching services were attended with outcries, faintings, convulsions, "falling under the power of God," hysterical weeping and laughter, and a peculiar species of exercise called the "jerks," of which more shall be said in a subsequent chapter. These strange features did not produce the disastrous results that they would have produced in more cultured communities. Instead of hindering the revival they seemed to aid it, for in the regions where such manifestations took place they were looked upon as the undoubted works of God. As to the genuineness of the revival, notwithstanding these extravagances, there can be no question. Communities were transformed, while the godless and profane were influenced by divine grace to enter upon lives of holiness and prayer.

Rev. George A. Baxter, who visited this section, has left on record the following testimony: "On my way I was informed by settlers on the road that the character of Kentucky travelers was entirely changed, and that they were as remarkable for sobriety as they had formerly been for dissoluteness and immorality. And indeed I found Kentucky to

appearances the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country. Upon the whole, I think the revival in Kentucky the most extraordinary that has ever visited the church of Christ; and all things considered, it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant and religion was on the point of expiring. Something extraordinary seemed necessary to arrest the attention of a giddy people who were ready to conclude that Christianity was a fable and futurity a delusion. This revival has done it. It has confounded infidelity and brought numbers beyond calculation under serious impressions."

Having traced the beginnings of this remarkable awakening, which appeared quite simultaneously in various remote and widely separated localities, spreading until it had practically embraced the whole country, it will be of interest to consider the means which were employed, the services which were conducted, and the doctrines that were enforced to promote this work of grace, the influence of which was so far reaching upon the religious life of the nation.

In New England the measures made use of were comparatively few and simple. There were no evangelists or protracted meetings, nor were ex-

traordinary methods of any character resorted to. The ministers as a rule did their own preaching, except in a few instances where neighboring pastors were invited to assist. In addition to the Sabbath services and the mid-week lecture, prayer meetings were conducted occasionally on Sabbath evenings or at some convenient time during the week. In these prayer meetings the laity often rendered helpful assistance to their pastors. There were no anxious seats, nor was there any attempt to influence the unconverted to commit themselves in public as seekers after religion. On the contrary the subjects of this work were urged to make certain their hopes before uniting with the church or engaging in any public exercise. The principal means relied upon was the preaching of the Word. The doctrines especially emphasized were God's sovereignty, the immutability of the moral law, human depravity, the sufficiency of the atonement, the freeness of pardon through Christ, the necessity of regeneration, and the duty of submitting to God.

The manner in which the subjects were affected corresponded to the doctrines that were preached, and was not unlike that in which the converts were affected during the Great Awakening, as described by Edwards. In most instances there was a period of distress during which the persons affected were sensible of the depravity of their hearts, their un-

worthiness before God, and a conviction that it would be just in God were he to cast them off forever. The transition from this state to one of joy and peace in believing would sometimes be sudden, but in other instances the convicted would be distressed for months before relief came. When the converts began to hope in Christ it was generally with much trembling, and "they gradually advanced to a steady comfortable hope with great caution and much self-examination."

In the Southwest, on account of a lack of suitable edifices, protracted meetings lasting some days or weeks were conducted in groves or in the open air. These were largely attended by the settlers from miles around. For the want of better accommodation the attendants would camp in the grove where the meeting was held or in the woods near by, which accounts for the rise of the American camp-meeting about this time. Several ministers of perhaps different denominations would assist in the preaching exercises, which were conducted several times daily and by the light of fagots at night.

Of the character of the preaching Rev. E. B. Crisman says: "The ministers dwelt, with great power, continually on the necessity of repentance and faith, the fullness of the gospel for all, and the necessity of the new birth. They earnestly presented the purity and justice of God's law, the

odious and destructive consequences of sin, and the freeness and sufficiency of pardon for all."*

In Kentucky and the West this Awakening was preceded by seasons of earnest prayer. Christians entered into a solemn covenant to spend a definite portion of their time in prayer for an outpouring of the Spirit of God for the salvation of men. A half-hour at sunset Saturday and a half-hour before sunrise on Sunday was the time generally agreed upon for this purpose.

The results of the Awakening were three-fold: First, the overthrow of infidelity; second, the spiritual quickening of the churches; third, the inauguration of the great philanthropic and missionary enterprises.

First—The Overthrow of Infidelity. The Awakening came at the critical period in the history of the American republic. It was a time of beginnings in the life of the nation, a time moreover when the religious character of our country was suspended in the balances and the destinies thereof were to be decided for generations to come. For a while the overthrow of Christianity seemed to be complete. Churches were declining. Revivals were few. The educated and influential almost universally regarded Christianity with indifference, if not with open contempt. Infidelity was rife and was increasing

* Tyler's *Disciples*, p. 13.

alarmingly on every hand. In fact, all indications seemed to point to a decline in that faith which had animated the Pilgrim Fathers and inspired the hopes of the early settlers of our country. The inception of this revival at such a time cannot but be regarded as one of the signal manifestations of God's providential dealings of which our national history affords so many illustrious examples. By means of its gracious influences the weak churches grew strong and all the Christian activities of the land throbbed with the pulsations of a new life. Every condition of society was reached from the cultured classes of staid New England to the untutored settlers on the frontier of what then constituted the remote West. Infidelity became a vanishing force, while the religious character of the United States was assured for generations to come.

One of the most important results of this revival was the reclamation of the colleges of the land from infidelity. As we have already seen, President Dwight's masterful and discriminating survey of the philosophy of unbelief and his complete refutation of the same was followed in 1802 by a powerful and far-reaching revival in the college over which he presided. Similar awakenings occurred at Dartmouth, Williams, and various other institutions of learning throughout the land, in consequence of which the colleges of this country have never ceased

to be centers of Christian influence, whence have flowed streams of living water to quicken and refresh the world.

Second — The Spiritual Quickening of the Churches. This revival was practically co-extensive with the populated territory then embraced within the United States. Commencing simultaneously in several remote centers the work extended, until the intervening portions of the country were embraced within its scope. Besides the renewed life and activity of church members, numerous additions were made to the various churches throughout the country. It is impossible to determine with any degree of accuracy the number of converts who were won to the faith and gathered into the churches. The revival was so long in its continuance, and so lasting in its influence, that numerical estimates would be confusing and perhaps misleading. Certain figures, however, are significant. In Kentucky alone it was estimated that ten thousand persons were added to the Baptist churches of that State as a result of the revival. From 1800 to 1803 the Methodist Episcopal Church received about forty thousand accessions to membership throughout the country, and there was scarcely a religious denomination which did not share in the fruits of this remarkable revival.

More remarkable than numbers were the evi-

dences of renewed spiritual life throughout the country. In the West the reformation in the morals of the people attracted widespread attention. In a sermon preached before the synod of Kentucky in 1803, Rev. David Rice said: "Neighborhoods noted for their vicious and profligate manners are now as much noted for their piety and good order. Drunkards, profane swearers, liars, quarrelsome persons, etc., are remarkably reformed."

In New England the revival was attended with consequences of abiding significance. The last remnants of the ill-advised Half-Way Covenant were swept away. The perilous transition of the churches from State aid to self-support was successfully made. A crisis was reached between the liberal and evangelical wings of Congregationalism, which resulted in the Unitarian schism. The cleavage between the orthodox and liberal elements in the church dates back to pre-Revolutionary times, and by many has been supposed to have been an outgrowth of the movement which produced the Half-Way Covenant. Be this as it may, certain it is that during the middle of the eighteenth century several prominent ministers in Massachusetts were avowedly Arian in their sentiments. The Awakening of 1800 resulted in the permanent separation of these parties, thus permitting each to perform its own mission without being hampered by what other-

wise would have been an irrational element in its activity. More important still was the institution of the mid-week prayer meeting and the establishment of Sunday schools, which, having originated with Robert Raikes in England, were now introduced into this country, and were destined to become a source of fresh life and power not only to the churches of New England but to the various denominations throughout the country.

Although the immediate consequences of the revival differed somewhat in different localities, the general results were everywhere the same. The morals of the country were reformed, the churches were quickened, and their influence flowed forth in new channels of spiritual power, so that religion became a more potent factor in our national life, while the church as an organized force was girded with strength sufficient to enter the arena and engage in deadly combat with the flagrant public evils of the day—duelling, intemperance and slavery.

Unlike the Great Awakening, this revival was long in subsiding, and was not attended by disastrous consequences, which were calculated to produce strife and dissension. In the West, to be sure, there had been outcries, faintings, "falling under the power of God," etc., which would not have commended themselves to the more sober-minded brethren of the East, but, occurring as they did in

the newer communities and among unlettered and uncultured people, these exercises not only produced no ill effects but rather seemed to promote the revival. In the East the work was characterized by an entire absence of these objectionable features which, in the Great Awakening, had brought about an unfavorable reaction and had caused that revival to come to a speedy end.

The work of grace wrought in this Awakening was deep and lasting, the influences of which extended down to the middle of the nineteenth century, and were manifest in the numerous and widespread revivals which prevailed throughout that period. Rev. Gardiner Spring, D.D., speaking of this phase of the revival, said: "From the year 1800 down to the year 1825 there was an uninterrupted series of these celestial visitations spreading over different parts of the land. During the whole of these twenty-five years there was not a month in which we could not point to some village, some city, some seminary of learning, and say, 'Behold, what hath God wrought!' "*

Third—The Inauguration of Great Missionary and Philanthropic Enterprises. American foreign missions are indebted for their origin to Samuel J. Mills. Entering Williams College in 1806, in company with other students he instituted a missionary

* *Memoirs,* Vol. I., p. 160.

prayer meeting, and from this humble beginning the American Board of Commissioners for Foreign Missions was evolved in 1810. Mills was a convert of the Awakening and his father was an active promoter of the same. Judson, Rice, Nott, Newell, Hall, and others who were associated with him and who became the first missionaries of the American Board, with scarcely an exception were converted in the revival. Other missionary societies were organized about this time, the Baptist in 1814 and the Methodist Episcopal in 1819.

Home missions received a fresh impetus through this awakening. As early as 1798 the Connecticut Missionary Society was formed, the purpose of which was "to Christianize the heathen in North America, and to support and promote Christian knowledge in the new settlements within the United States." The revivals in Tennessee and Kentucky gave a mighty impulse to home missionary activity which found expression in the efforts of various denominations to evangelize the growing territories in the West. For the furtherance of this work Bible and Tract societies were formed that the light of the Gospel might be made to shine in the dark places. In 1814 the New England Tract Society, which in 1823 changed its name to the American Tract Society, was formed, and in 1816 the American Bible Society was organized, both of

which are the undoubted products of the fresh religious life awakened by the revival.

Greater attention was now devoted to ministerial education. Theological seminaries were instituted and educational societies were organized to give financial assistance to pious youths who were preparing themselves for the work of the gospel ministry. The Congregationalists, who were the pioneers in Christian education, founded Andover Theological Seminary in 1808 and the American Education Society in 1815. Other denominations were not long behind them, and by 1827 seventeen theological seminaries, under the auspices of several different denominations, had been instituted in various parts of the country.

The quickened spiritual life of the period gave an impulse to religious journalism, which has affected profoundly the religious life of our country. About the year 1800 numerous monthly periodicals appeared, and in 1816 the *Boston Recorder,* the first weekly religious newspaper in the world, was founded in the interests of Congregationalism. The same year the *Religious Intelligencer* was published at New Haven. Others soon followed: *The Watchman* (Baptist), at Boston in 1819; *Zion's Herald* (Methodist), at Boston in 1822; *The Morning Star* (Free Will Baptist), Dover, N. H., in 1826, etc. By 1830 nearly all of the different re-

ligious denominations in the country had one or more weekly journals to represent their respective interests.

In view of the remarkable results which attended the Awakening of 1800, its salutary and long-continued influence upon the religious life of the American republic, the wide scope of territory covered and the numbers which were reached by its quickening power, this revival was fully as remarkable as any which has ever refreshed the life of the churches on the American continent.

CHAPTER VI.

DENOMINATIONAL MOVEMENTS: THE CONGREGATIONALISTS AND PRESBYTERIANS.

The revival movements of the first half of the nineteenth century were chiefly along denominational lines. It was an era of denominational growth and development. While sectarian lines were not always tightly drawn, in the main, each denomination sought to promote and perpetuate its own interests. The Congregationalists and Presbyterians had much in common, both in their history and in their doctrines. Both were the products of Puritanism, and both adhered pretty closely to the theological system of John Calvin.

It seemed logical, therefore, that they should enter into still closer relations in what was known as the "Plan of Union," an agreement entered into in 1801 on the part of the Congregational Association of Connecticut and the General Assembly of the Presbyterian Church, whereby churches and members of both denominations should co-operate in their home missionary work throughout the new settlements and new States, which were then springing

into existence west of the Allegheny Mountains. The ultimate outcome of this "Plan of Union" was the Presbyterianizing of hundreds of churches in these regions, which otherwise would have been Congregational. It must not be supposed, however, that the Presbyterians took an unfair advantage of this "Plan of Union." As a real matter of fact, the stronger polity of the Presbyterians seemed better adapted to meet the needs of these new settlements, and this coupled with an indifference to their own polity on the part of the Congregationalists, wrought havoc to the denominational interests of the latter.

The real value of this "Plan of Union" was its purpose to promote a mutual understanding and a mutual co-operation of these two denominations, a purpose which for many years was admirably fulfilled, and if in the end it worked disastrously to the Congregationalists, it displayed a magnanimity on their part which stands unparalleled in religious history.

Aside from their home missionary activity, the distinctively revival movements of these denominations center about certain noted men, whose services were expended in behalf of the churches of both denominations. Since the time of Whitefield there had been in this country no evangelist of national reputation. The Awakening of 1800 had been brought

about and had accomplished its results independently of such workers. But during the first half of the new century three evangelists of national and even international renown, Asahel Nettleton, Charles G. Finney, and Edward N. Kirk, labored in Congregational and Presbyterian circles.

The earliest of these, Asahel Nettleton, was born in North Killingworth, Conn., April 21, 1783. His parents were members of the church on the Half-Way Covenant plan, in accordance with which he was baptized and as a child received instruction in the Westminster Catechism, which he was required to commit to memory.

In his youth he was often subject to religious impressions, but these were not lasting. His first real seriousness occurred in November, 1800, on the morning following a Thanksgiving ball. While reflecting on the pleasures of the preceding evening, the thought struck him "we must all die, and go to the judgment, and with what feelings shall we then reflect upon these scenes!" The impression was overwhelming. His pleasures were robbed of their fascination and he was overcome with a sense of his lost condition. The world ceased to be attractive and he turned his attention to a study of the Bible and other religious books. This pursuit served only to deepen his convictions, and at times he gave way to doubt and black despair. After a period of ten

months, during which he passed through a religious experience as profound as that of an Augustine or a Luther, he found joy and peace in believing. Said his biographer: "This protracted season of conviction gave him a knowledge of the human heart which few possess; and which was doubtless intended by God to prepare him for that pre-eminent success which attended his labors as a minister of Christ."*

After his conversion it became Nettleton's purpose to go as a missionary to the heathen. To accomplish this purpose he mastered the preparatory studies, privately, and in 1805 entered the freshman class at Yale College. As a student he never evinced any special brilliancy of mind, but such was his devout spirit and such was his devotion to duty that President Dwight said of him: "He will make one of the most useful men this country has ever seen."

During the winter of 1807-1808 New Haven and the college were visited with a revival, which awakened a lively interest on the part of Nettleton, who labored for the conversion of his fellow students with no small degree of success.

In his junior year he became acquainted with Samuel J. Mills, who was then a student at Willams College. The year following Mills was a resident

* *Memoirs*, p. 23.

graduate at Yale, thereby affording an opportunity for mutual acquaintance and fellowship. It was the intention of both to go to Andover Theological Seminary at the expiration of the year, after which they purposed to enter the missionary field as soon as the way should open. Financial embarrassments prevented Nettleton from carrying this plan into execution. Having graduated at Yale he remained a year as butler of the college, after which he pursued his theological course privately at Milton, Conn., under the direction of Rev. Bezaleel Pinneo. Not long after he was licensed to preach by the West Association of New Haven County. It was still his purpose to spend his life as a missionary to the heathen, but so conspicuous was his success in the ministry that he was persuaded to defer his purpose for a while, and it was not until the failure of his health in 1822 that he finally relinquished all hope of going to a foreign field.

For a time after his licensure to preach Nettleton was engaged in missionary and evangelistic labors in desolate and neglected districts in Eastern Connecticut and Rhode Island. This region had been the scene of Davenport's distractions during the Great Awakening. The evil results of fanaticism were still apparent. If the young evangelist's labors were not so successful as his subsequent efforts, the experience was a valuable one and served to put him

on his guard against those extravagances to which youth is susceptible and was an impressive object lesson against the innovations which had wrought ruin to Davenport and his deluded followers.

From 1812-1815 he labored with excellent results at various places in Connecticut and New York. In the summer of 1815 he went to Salisbury and of the revival there he wrote as follows:

"In 1815, in the town of Salisbury, Conn., after laboring awhile under great discouragement, there were some favorable appearances. A number were anxious, and a few were in awful distress of soul in one village. It was taken hold of by some ignorant officious hands; and they were set to groaning and screaming, and alarmed all the village in my absence. Having heard the tidings, I hastened to the spot, and with kind, but decided severity called them to order. My attempts by those who had given the work that turn, were considered as very obtrusive and daring. It was reported all over town that a revival had begun in Salisbury, and that I had put a stop to it. They seemed to be much grieved and shocked at my conduct. It took a number of days to restore order, but when it was done, the work of God advanced silently and powerfully, until all classes, old and young, were moved all over town. The language was, 'the fountains of the great deep are broken up.' Not far from three hundred were

numbered as the hopeful subjects of divine grace in that revival."*

So great was the interest and so deep the concern that religion became the all-absorbing topic of the day. When Mr. Nettleton in his visitations was seen to enter a house, the whole neighborhood would flock thither. Mechanics would leave their shops, farmers would forsake their fields, and housewives would abandon their domestic duties to inquire the way of salvation.

Having spent the winter at Salisbury, in the spring he labored at Bridgewater, where a dead church was revived and numbers were converted.

From 1816-1819 he visited successively Torrington, Waterbury, Upper Middletown, Rocky Hill, Ashford, Eastford and Bolton. In July, 1819, worn out with his labors, Nettleton repaired to Saratoga Springs, N. Y., in the hope of recovering his health. A few weeks later he was induced to engage in revival work in that vicinity. The whole region was profoundly moved and fully two thousand souls were converted. While the revival was still in progress Mr. Nettleton wrote an account of this work, which in part was as follows:

"This region, and especially the county of Saratoga, has heretofore been as destitute of revivals of religion as any part of the State. The commence-

* *Memoirs*, p. 71.

ment of this work was at Saratoga Springs last summer. At that place about forty have made a profession of religion. These include some of the most respectable characters in the village. Directly south is the town of Malta. For a number of years there has been no Presbyterian church in that place. But for the year past there has been an interesting revival among that people. A church has been recently organized, which now consists of one hundred and five members. . . . South from Malta, about twelve miles, is the city of Schenectady, and Union College, where I now reside with Dr. McAuley. . . . About thirty of the students have been brought to rejoice in hope. Besides these we had more than two hundred in our meeting of inquiry, anxious for their souls. We met in a large upper room called the Masonic Hall. The room was so crowded, that we were obliged to request all who had recently found relief to retire below and spend their time in prayer for those above. This evening will never be forgotten. The scene is beyond description. Did you ever witness two hundred sinners with one accord in one place weeping for their sins? Until you have seen this, you can have no adequate conceptions of the solemn scene. . . . Within a circle whose diameter would be twenty-four miles, not less than eight hundred souls have been hopefully born into the kingdom of Christ,

since last September. The same glorious work is fast spreading into other towns and congregations."*

Leaving the region where he had labored with such conspicuous success, in the spring of 1820 Nettleton conducted revivals at Nassau and New Haven, whence the work extended to the regions round about, resulting in the conversion of nearly two thousand persons.

From 1820-1822 he labored at North Killingworth, North Madison, Wethersfield, Newton, Farmington, Pittsfield, Litchfield, and again at New Haven. Numbers were converted at these various places and great good was accomplished.

On May 22, 1822, he commenced evangelistic services in Sommers, preaching alternately at South Wilbraham, and visiting in the meanwhile Tolland and other places in the vicinity. As a result of the work thus inaugurated a revival visited this section of Connecticut resulting in the conversion of more than fifteen hundred souls. While the revival was still in progress, a serious attack of typhoid fever compelled his retirement for two years, during which he compiled his *Village Hymns*, which had a wide sale throughout the country. Dr. Nettleton never fully recovered from this illness. His health was left in such a shattered condition that he could

* *Memoirs*, pp. 95-97.

endure but little excitement or fatigue, although he labored in various parts of the country, as much as his enfeebled condition would allow, until his death, May 16, 1844.

Dr. Nettleton's methods were remarkably sane and discriminating. He had an abhorrence of anything that savored of fanaticism. His doctrines conformed to the Calvinistic standards of the age in which he lived. He emphasized a dependence upon the Holy Spirit as the indispensable condition of a revival. Ministers and churches were not encouraged to try and get up a revival, but when sovereign grace gave indications that the set time to favor Zion was come he believed in a wise and faithful use of means. To this end he made use of preaching, house-to-house visitation, and inquiry meetings for enforcing the truth and instructing seekers. The results of his work were invariably lasting. Of the thousands converted under his preaching, so well were they grounded in the fundamentals of the Christian faith, that very few afterwards fell away into apostasy.

CHAPTER VII.

CHARLES GRANDISON FINNEY.*

CHARLES GRANDISON FINNEY, the greatest of American revivalists, was born in Warren, Litchfield County, Conn., August 29, 1792. Two years later his parents removed to the State of New York, where his boyhood was spent in Oneida and Jefferson Counties. He received a common school education and at the age of twenty returned to his native town in Connecticut to attend an academy or high school. He afterwards studied law at Adams, N. Y., where in due time he was admitted to the bar.

At Adams, for the first time in his life, he was brought under religious influences. Hitherto his religious privileges had been meager. He said: "When I went to Adams to study law, I was almost as destitute of religion as a heathen. I had been

* The subject of this chapter labored chiefly in Presbyterian and Congregational circles, but so epoch-making was his work, and so far-reaching was its influence that it could not with propriety be regarded as denominational, and for that reason a separate chapter is devoted to his life.

brought up mostly in the woods. I had little regard to the Sabbath, and had no definite knowledge of religious truth."

Here he was brought under the preaching of Rev. George W. Gale, a Presbyterian of an ultra-Calvinistic type. He was an educated man and a graduate of Princeton, but to Finney his discourses were a source of perplexity rather than of edification. He would frequently call upon the young lawyer to engage him in religious conversation, but such were the objections which the latter raised to his theology that the minister reached the conclusion that he must be thoroughly hardened, and when some of the members of his congregation proposed making Finney the subject of prayer he discouraged the idea because he believed it would be useless.

About this time Finney purchased his first copy of the Bible. In his law studies, he had found frequent reference to the Mosaic Institutes as an authority for many of the principles of common law. His curiosity having become aroused he purchased a copy of the Sacred Scriptures. A perusal of its contents convinced him that it was what it claimed to be—the Word of God.

The question soon came up for serious consideration, whether he should accept Jesus Christ as his Saviour, or continue the pursuit of a worldly life. On a Sabbath evening in the autumn of 1821, he

reached the conclusion that he would at once settle the question of his soul's salvation, and if possible make his peace with God. The pursuit of this object served but to deepen his convictions and by Tuesday night he had been brought to a condition well-nigh verging on despair. The following morning, as he was going to his office, an inward voice seemed to reprove him with these admonitions: "What are you waiting for? Did you not promise to give your heart to God? And what are you trying to do? Are you endeavoring to work out a righteousness of your own?"

A consideration of these problems led to the conviction that salvation was a gift, not to be wrought out by works, but to be appropriated through faith in Jesus Christ. The question then seemed to be put to his mind, "Will you accept it now, to-day?" He replied, "Yes: I will accept it to-day, or I will die in the attempt." As a place suited to his purpose he sought the cover of a forest, north of the village, where he had been in the almost daily habit of walking in pleasant weather. To escape observation he skulked along under the fence, but when he reached a secluded spot and tried to pray he could not. His heart refused to pray, and after repeated attempts, he fancied that he heard a rustling in the leaves, and opening his eyes to see if any one were present, he was overwhelmed with a sense of his wickedness in

being ashamed to have any human being see him on his knees before God. In an agony of spirit he cried aloud to God for mercy. At this juncture a passage of Scripture was suggested to him: "Then shall ye go and pray unto me, and I will hearken unto you. Then shall ye seek me and find me, when ye shall search for me with all your heart." Other passages came to his mind, and for a long time he continued to pray and appropriate promises continued to come to his mind until with a light heart he started back to his office with this thought uppermost in his mind: "If I am ever converted, I will preach the gospel."

On reaching town he found that the whole forenoon had passed, but having no appetite for dinner he went to his office and taking down his bass viol he began to play and sing some sacred songs. His heart seemed so melted at the words and so freely did the tears flow that he was obliged to desist. The afternoon was occupied with some work in moving the office and in conversation with a few who came in. That evening as he sat alone in the office a vision of the Lord seemed to come before him, and it seemed as if he met the Saviour face to face. So real did the vision appear that Finney wept aloud like a child. Shortly there came upon him a "mighty baptism of the Holy Ghost" and wave after wave of divine influence swept over him.

Finally he cried out, "I shall die if these waves continue to pass over me." "Lord, I cannot bear any more."

On the following morning, although he had not yet received an assurance of sins forgiven, he received a similar baptism. All his doubts were swept away and the doctrine of justification by faith was taught him as a present experience. He realized that through faith in Jesus Christ, the consciousness and guilt of sin were gone, and he felt as free from condemnation as though he had never sinned.

From the moment of his conversion Finney's life commenced to flow in a new channel. The practice of law suddenly lost all of its attractions. That very morning a deacon of the church, who had employed him as his attorney in a suit, came into the office to remind him that the case was to be tried at 10 o'clock. Finney replied that he had enlisted in the service of Christ and had a retainer to plead his cause, so that he must seek another attorney to attend the suit. The deacon dropped his head, and immediately went out and settled the case. He then gave himself to prayer and soon entered into a deeper religious experience than he had ever enjoyed before.

Finney's conversion was the occasion for great surprise to his acquaintances at Adams. In fact, one man had said to his wife who was a praying

woman: "If religion is true, why don't you convert Finney? If you Christians can convert Finney, I will believe in religion."

The report of his conversion created such excitement that in the evening, without any appointment having been made, with one accord the people flocked to the church. The building was packed, but no one seemed ready to open the meeting, whereupon Finney arose and narrated his experience. The man who had asked his wife why they didn't convert Finney was present and so agitated did he become that he went home leaving his hat. An old lawyer, who during the day had declared that the report of Finney's conversion was a hoax, said, "He is in earnest, there is no mistake; but he is deranged, that is clear." After Finney had finished his narrative, Rev. Mr. Gale, the pastor, arose and made confession for having discouraged the church in the purpose of making Finney a subject for prayer, and for having said on hearing of his conversion that he did not believe it.

From that meeting a revival broke out, extending in various directions and visiting many communities. It is a significant fact also that the young people with whom Finney had associated, with but a single exception were converted.

True to his purpose to preach the gospel, Finney entered the home of Mr. Gale, and after a pro-

tracted season of study was licensed to preach by the Presbytery in March, 1824.

Soon after he was commissioned by a Woman's Missionary Society to labor for six months in the northern part of Jefferson County, N. Y. He began his labors at Evans' Mills, where there was a Congregational and a Baptist Society, but there being no church edifice in the place, each society occupied a large stone school-house on alternate Sabbaths. For this reason he divided his labors between Evans' Mills and Antwerp, a town thirteen miles distant. Having preached to large congregations at Evans' Mills without results, at the close of one of his Sabbath evening services he informed the people that he could remain there no longer unless they would receive the gospel. After explaining his position somewhat, he asked all who would accept the Saviour to arise, while the remainder should keep their seats. As he had expected all kept their seats, and after looking the audience over for a brief space of time, he addressed them thus: "Then you are committed. You have rejected Christ and his gospel; and ye are witnesses one against the other, and God is witness against you all. This is explicit, and you may remember as long as you live, that you have publicly committed yourselves against the Saviour, and said, 'We will not have this man, Christ Jesus, to reign over us!'"

The people were angered and rose, *en masse*, to leave the building. He paused and they halted to see why he did not go on, whereupon he informed them that he was sorry for them, and would make one more appointment to preach to them, the following night. All then retired except a Baptist deacon, who approved Finney's course and told him that he had done the very thing that needed to be done in order to bring the people face to face with their sins. Conferring thus together, they agreed to spend the following day in fasting and prayer—"separately in the morning and together in the afternoon." The people were greatly enraged at what they considered an unfair advantage, and threats of violence against Finney's person were heard during the day.

According to agreement, the afternoon was spent in prayer by Finney and the deacon together. As they prayed they were inspired with assurances of victory. That evening the house was packed. Finney preached a powerful gospel sermon in which he seemed to take it for granted that the people were committed against the Lord. No reversal of their former action was asked. Another appointment was given out for the next evening. So deep was the conviction of the people that Finney was sought after several times during the night, but as he was spending the night away from his customary lodg-

ings and could not be found, his absence served to intensify the convictions of those who were seeking him. The day following he spent in visiting from house to house and conversing with the people about the claims of the gospel. The revival which followed was a powerful one, changing the entire current of the community. Almost every one was converted. The tavern keeper of the village, an infidel and an outbroken sinner, was brought into the fold and his place was transformed into a house of prayer. The influence of this revival was felt in surrounding neighborhoods and produced a lasting effect for good.

In July, 1824, the St. Lawrence Presbytery met at Evans' Mills, and among other things considered the advisability of ordaining Finney. He was asked to preach, which he did without preparation from the text "Without holiness no man shall see the Lord." The sermon seemed acceptable to those present, although it was the opinion of some that Finney ought to confine his efforts to school-houses and country districts. Little did the members of that presbytery dream that this young lawyer, who had lately forsaken the practice of law, was God's chosen vessel to bear the tidings of salvation not only to rural peoples but to the cultured and refined, that they might be gathered into his kingdom. However, it was voted to ordain him, and in accordance

with customary usages he was solemnly set apart to the work of the gospel ministry.

The first three months of his missionary labors were devoted chiefly to Evans' Mills and vicinity, although tokens of good were not wanting at Antwerp. Apparently the larger portion of his time during the second three months was spent at the latter place, where a powerful revival was experienced. In the outskirts of this place was a neighborhood, nicknamed "Sodom," so called on account of its resemblance to Sodom of old. But a single praying man resided in the community, and he had been nicknamed "Lot." Finney was invited to preach at "Sodom" and without knowing the circumstances, by a strange coincidence he selected as his text, "Up, get you out of this place; for the Lord will destroy the city." He vividly described the condition of Sodom, its wickedness and the urgency with which Lot was entreated to escape. His auditors supposing him to be offensively personal were bitterly enraged against him. In concluding his discourse he said that he understood that they had never had a religious meeting in the place before, so he inferred that it must be a very ungodly community. Taking this as the ground for his appeal and urging immediate repentance, his remarks transformed their anger into conviction, which became so intense and powerful that the congregation began

to fall on their knees and cry for mercy. This, of course, brought an end to the sermon. Finney asked the old man called "Lot" to lead in prayer, but his stentorian voice was lost amid the cries and groans of agony on the part of the distressed congregation. Every one seemed to be praying for himself. Having an appointment elsewhere that evening, the preacher gave such directions as he could and left the service in the hands of "Lot." So deep was the interest that the meeting lasted all night and in the morning some who had not yet found peace were removed from the school-house to a private dwelling. The revival was as powerful as it was remarkable, and from that day "Sodom" was a transformed community. The work was permanent and genuine, never to Finney's knowledge having been followed by any unfavorable reaction. Other neighborhoods were visited with gracious revivals and a strong church was built up at Antwerp, which has enjoyed a prosperous history down to the present day.

In the spring of 1825, while on his way to Whitestone, Oneida County, to get his wife whom he had married the October previous and from whom he had been separated all winter on account of the stress of his work, he stopped at Le Rayville to have his horse shod. The people on learning of his presence begged him to make an appointment to preach

at one o'clock that afternoon in the school-house as there was no church edifice in the place. This he consented to do and arrangements were made for the service. The house was packed and such was the interest that he decided to remain that night and preach again. The interest increasing at this service, he made arrangements with one of the brethren to take his horse and cutter and go after his wife, while he continued the services at Le Rayville, where a remarkable work of grace was wrought, which extended over into the adjoining town of Rutland.

Some time previous to this Finney had had a premonition that it was his duty to visit Gouverneur, where considerable opposition had been manifested towards his work at Antwerp. This conviction having deepened, at the close of his labors at Le Rayville he decided to go to Gouverneur, where a remarkable revival resulted from his earnest presentation of gospel truth.

Associated with Mr. Finney at Gouverneur was the celebrated "Father" Nash, a Presbyterian clergyman, whom he had first met at the presbytery which granted him license to preach. Father Nash was in a low spiritual state at that time, but in a subsequent illness, to use Finney's language, the Lord had given him "a terrible overhauling in his whole Christian experience." Upon recovery he de-

voted himself with great earnestness to the salvation of souls. He possessed remarkable power in prayer. It was his habit to make a "praying list," consisting of the names of those for whose salvation he prayed daily and often several times during the day. The answers to these prayers were sometimes almost miraculous, for he did not confine his list to those whom he thought would be reached by the revival, but the most obdurate and unlikely cases were often made the subjects of prayer, with results that were truly astounding. He frequently accompanied Finney in his labors for the purpose of sustaining him in prayer.

De Kalb was next visited. Here a bitter feeling had long existed between the Methodists and the Presbyterians. It seems that a few years before the Methodists had enjoyed a revival in which there were several cases of "falling under the power of God." This had awakened an opposition on the part of the Presbyterians. After Finney had commenced his labors, there were a number of instances of "falling under the power of God." Strange as it may appear all who fell "under the power" were Presbyterians. This led to such confessions and explanations that a mutual conciliation was effected. Numbers were converted during this revival, and so powerful was its influence that it extended as far as Ogdensburg, sixteen miles distant.

Leaving De Kalb, Mr. Finney, accompanied by his wife, went early in October, 1825, to Utica to attend the synod of which he was a member. On his return to St. Lawrence County, he was met by Rev. G. W. Gale, his former pastor and theological instructor, who on account of ill health had retired temporarily from the ministry and was then residing on a farm in the town of Western, Oneida County. He importuned him to turn aside and visit him. He was also urged to remain and preach the following Sunday, to which he gave consent. The Presbyterian church was pastorless and in a low state spiritually. The interest was so great on Sunday that various meetings were appointed at surrounding school-houses during the week. In the meanwhile the evangelist was greatly exercised in prayer. Others, he found, were in the same state of mind. A Mrs. H——, a frail delicate woman, was so exercised that her husband became alarmed about her condition. The following week Mr. Finney called, and at the sound of his voice she entered the room and with a face lit up with a heavenly radiance, exclaimed, "Brother Finney, the Lord has come! This work will spread over all this region! A cloud of mercy overhangs us all; and we shall see such a work of grace as we have never yet seen." To her husband this was unintelligible, but to Finney it was an evidence of the victory of prevailing prayer. The

revival spread in all directions to the outlying districts and extended towards Rome and Utica.

While the revival at Western was still in progress, Rev. Moses Gillet, pastor of the Congregational church at Rome, proposed an exchange with Mr. Finney, who gave a reluctant consent. As the Sabbath approached, he regretted the arrangement, fearing lest the work at Western should be retarded thereby. He went, however, and preached three sermons on the Sabbath day with marked effect. The following day, Mr. Gillet appointed an inquiry meeting, without announcing that Mr. Finney would be present, although it was privately arranged that he should be in attendance at the service. The meeting was largely attended, many of the most intelligent and influential persons in the community being present. The interest was so deep that there was imminent danger of an outburst of feeling. This Mr. Finney sought to avoid. In language plain but forcible he directed them to Christ as their only Saviour. Following his remarks he prayed in a low, unimpassioned voice, and then dismissed them with the caution that all should go home in silence. At this juncture a young man who was present fainted and there was danger of others doing the same. Finney thereupon requested that the door should be thrown open and that all should retire at once. Shrieking was thus avoided, but the sighs

and sobs of the convicted could be heard until they reached the street.

The next morning at daybreak there were numerous calls for Mr. Finney and Mr. Gillet. After breakfast they set out, and whenever they would enter a house, the neighbors would rush in from all sides to inquire the way of salvation. So great was the interest that it seemed best to appoint a public meeting of inquiry that afternoon. The house was filled to overflowing. That night Finney preached again and for a space of three weeks the services continued. Outlying districts were reached and large numbers were converted. In the village of Rome nearly every one of the lawyers, physicians, merchants and principal men were brought into the churches and it was estimated that five hundred persons were converted during Mr. Finney's stay.

Up to this time Mr. Finney's work had only attracted a local attention. But the revival at Rome may be regarded as the commencement of a new era. His earlier labors had been in "home missionary" territory, but from this time he was to assume the more important rôle of a general revivalist. For this work he was eminently fitted by nature, and his earlier labors had served as a providential preparation to introduce him to larger spheres of usefulness.

While the revival at Rome was still in progress Mr. Finney received an invitation from Dr. Aiken

of Utica to attend the funeral of a prominent elder in his church. Such an interest manifesting itself on this occasion he was invited to remain. A spirit of prayer had come upon some of the members of the congregation, one woman in particular being so exercised that she could not rest unless she was praying for the conversion of her friends and neighbors. This the revivalist took as an indication that the revival had already commenced in this good woman's heart, and as soon as he could, he made arrangements to transfer the field of his operations from Rome to Utica. Within a short time a powerful revival was effected, during the progress of which more than five hundred persons were converted. From Rome and Utica the influence of the revival extended to surrounding places, to many of which Mr. Finney paid brief visits. In a report to the presbytery it was estimated that there had been three thousand conversions as a result of these revivals.

Two noteworthy incidents characterized the work at Utica. While the revival was in progress, the Oneida Presbytery convened with the church in that city. Among its members were some who strongly opposed revivals. An aged Scotch minister in particular made a violent speech, denouncing such efforts. His untimely words greatly shocked many who were present. Fearing the ill-consequences

which might arise, several gave themselves to prayer that God might counteract the effects of that speech. The next morning the man was found dead in his bed.

On visiting a neighboring village to preach one evening, the following morning Mr. Finney was invited to look through a large cotton manufactory in the place. The operatives seemed greatly agitated. On entering a large room where a number of young women were employed, a girl who was trying to mend a broken thread burst into tears as he passed by. At the sight of her tears others were similarly affected, whereupon the proprietor, although not a Christian himself, gave orders to the superintendent to "stop the mill, and let the people attend to religion; for it is more important that our souls should be saved than that this factory run." Within a few days nearly all in the mill were converted.

During the summer of 1826 Mr. Finney was invited to preach at Auburn. Notwithstanding a great deal of opposition a revival was effected which was quite as remarkable as any yet recorded. The work spread in various directions, extending as far as Skaneateles and Cayuga. The opposition at Auburn, however, took such a violent turn, that many of the prominent men in Dr. Lansing's church, where Mr. Finney was laboring, withdrew from the

congregation and organized a new church. Most of them were unconverted, and it is interesting to note that in 1831, while Mr. Finney was temporarily detained at Auburn on account of illness, a petition was signed by these very men, requesting him to remain at Auburn and conduct a revival in their church. In the petition a note was made of their former opposition, but they besought him to overlook it and preach the gospel to them. In response to their request he remained, with the result that nearly all who formerly had so violently opposed him were converted.

From Auburn the revivalist went to Troy and thence to New Lebanon. For some time there had been a growing opposition to the methods and work of Mr. Finney. This had resulted chiefly from the exaggerated statements sent to the religious press by his enemies. On account of these exaggerations, many of the eminent friends of revivals in New England, such as Dr. Lyman Beecher, Dr. Asahel Nettleton, Dr. Joel Hawes of Hartford, President Heman Humphrey of Amherst College and others, became outspoken in their opposition to Mr. Finney, for they believed in all sincerity that the methods and measures attributed to him would work serious injury to all genuine religious awakenings. As a matter of fact the allegations which had been brought against Mr. Finney and his work were un-

true. The opposition, however, culminated in a convention held at New Lebanon, N. Y., in July, 1827. A series of resolutions were passed condemning the measures of which Mr. Finney and his friends had been accused. In view of the fact that he had never used such measures, Mr. Finney inquired the purpose of the resolutions. Dr. Beecher replied that they were merely prospective and calculated to guard against possible abuses in the future. With this understanding Mr. Finney gave approbation to the resolutions, which were unanimously adopted. Not satisfied, however, some of his enemies endeavored to construe this action as a triumph over him. The opposition, which did not at once subside, probably interfered somewhat with Mr. Finney's usefulness for a time, but in the end it brought him into greater prominence before the church as a revivalist and tended no doubt to prevent excesses which might have arisen.

Although the convention was characterized by more or less acerbity of feeling, it did not seriously affect the work then in progress. From New Lebanon the revival extended to Stephentown, which for a time engrossed the attention of the revivalist. In all of these places—at Troy, at Lebanon, and at Stephentown, conversions were numerous and lasting effects for good were accomplished.

While Mr. Finney was laboring at New Lebanon,

Rev. Mr. Gilbert of Wilmington, Del., paid a visit to his father at that place. So deeply impressed was he with Mr. Finney's work, that he gave him an urgent invitation to assist him in similar efforts at Wilmington. As soon as he could terminate his labors at Stephentown he accepted the invitation. From Wilmington he was invited to Philadelphia. At first he preached there twice a week, but the interest was such that he decided to devote his whole time to that place. After preaching at nearly all of the Presbyterian churches in the city it was thought best to concentrate his efforts in some one church centrally located. For this purpose a large German church was placed at his disposal in the heart of the city. Here he labored for many months, his congregations often numbering three thousand persons or more. Multitudes were converted and the influence of his work was felt in every quarter of the city. Mr. Finney was thus employed in Philadelphia, until the winter of 1829-1830, having spent in all a year and a half in the city.

In the spring of 1829, while the revival at Philadelphia was still in progress, some lumbermen, who had come down the Delaware River with their rafts of lumber, attended Finney's meetings. Several of these men were converted and on their return to the lumber regions they made known the saving power of the gospel. As a consequence a revival com-

menced which extended along the river for eighty miles, and although there was no minister among them, within a space of two years fully five thousand conversions were reported.

Upon leaving Philadelphia, Mr. Finney visited in succession Reading and Lancaster, Pa., and Columbia, N. Y. Showers of refreshing grace attended his labors and conversions multiplied on every hand.

During the autumn of 1830, while on a visit to Whitestone, N. Y., he was invited by Anson G. Phelps, the philanthropist, to labor in New York City. With a great deal of reluctance he accepted the invitation. A vacant Presbyterian church was rented on Vandewater Street, at Mr. Phelps' expense, but as it could be procured but for three months, at the expiration of that time a Universalist church on Prince Street was purchased for his use by Mr. Phelps. Here he labored for many months with marked success, and as the outgrowth of his efforts the First Free Presbyterian Church (so-called because of its free pews) was organized.

In the summer of 1831, while again visiting Whitestone, Mr. Finney received an urgent invitation to supply for a time the Third Presbyterian Church at Rochester. At first he was indisposed to accept the invitation. The church was in a low state spiritually and a spirit of dissension seemed to prevail among the Presbyterian churches of the city.

On consulting some of his friends at Utica, in whose judgment he had great confidence, he found that their views coincided with his own and he resolved not to go. A further and more mature consideration of the project convinced him that the very reasons for which he held back, after all were the very reasons why he should go. So he went against his own earlier impressions and the wishes of his friends at Utica. A most remarkable awakening followed. At that time Rochester numbered but ten thousand inhabitants and yet in the neighborhood of a thousand conversions were enumerated. All of the churches in the city shared in this gracious visitation. During that year more than twelve hundred members were added to the churches within the bounds of the Rochester Presbytery, and other denominations shared in the results of the revival.

Mr. Finney conducted two subsequent series of meetings in Rochester. In 1842 while on his way to Oberlin from Providence, R. I., he stopped in the city for a day or two's rest before proceeding further. As soon as it became known that he was in the city he was besieged with numerous invitations to preach. Among the earliest to approach him was a judge of the highest court in the State, who as yet was not converted. A little later the leading lights of the legal fraternity united in a petition, requesting

him to give a course of lectures adapted to the needs of lawyers. This Finney readily consented to do. As a result this prominent judge was converted, and so great was the influence of his example in going to the anxious seat that the lawyers rose up almost *en masse,* crowded into the aisles and made use of all the available space at the front, kneeling wherever they could. The influence of this revival was far-reaching, extending to the various churches in the city. In one of the leading Episcopalian churches, seventy prominent members of the congregation were confirmed, nearly all of whom had been converted under Mr. Finney's preaching. During Mr. Finney's labors, another revival was in progress under the leadership of Rev. Jedediah Burchard, but as greatly different classes were reached by these men, the results of this double spiritual visitation were highly beneficial to the city.

During the winter of 1855-1856 Mr. Finney was again invited to Rochester. A short time after his arrival he was petitioned to give another course of lectures to lawyers. He complied with the request, with results similar to his preceding visit. This revival was quite as marked as the two former ones. There were many notable conversions, including some of the most prominent personages of the city. Of these revivals Mr. Finney said: "What was quite remarkable in the three revivals that I have

witnessed in Rochester, they all commenced and made their first progress among the higher classes of society, which was very favorable to the general spread of the work, and to the overcoming of opposition."

But of these three revivals none was more remarkable than that first great revival of 1831. The moral atmosphere of the city was greatly changed. Grog shops were closed. Crime decreased and for years afterwards the jail was nearly empty. The only theater in the city was converted into a livery stable and the only circus into a soap and candle factory. A large number of men prominent in business and social life were brought into the churches. It was estimated that forty promising young men, who had been converted in that revival, entered the ministry. Not only was Rochester and the surrounding country greatly moved, but the influence of that revival was felt throughout the length and breadth of the land, even extending across the water to England. One of the most widespread revivals that this country has ever witnessed was inaugurated thereby. Dr. Lyman Beecher afterwards spoke of this revival as "the greatest work of God, and the greatest revival of religion that the world has ever seen in so short a time. One hundred thousand were reported as having connected themselves with the churches, as the result of that great revival, and

this is unparalleled in the history of the church, and of the progress of religion."*

After leaving Rochester, as heretofore stated, Mr. Finney conducted a second series of meetings at Auburn, in the course of which more than five hundred persons were converted. Both at Rochester and at Auburn, Mr. Abel Clary, a ministerial licentiate, was present to aid in the work. Like Father Nash, Clary was a man mightily given to prayer. He never attended the public services, but while Finney was preaching, he was apart by himself agonizing and praying for an outpouring of the Spirit of God and the salvation of souls.

Buffalo and Providence were next visited with showers of blessing under the great revivalist's work. While laboring at Providence he received an invitation from the Congregational ministers of Boston, Mass., to conduct services in that city. It is interesting to note that Lyman Beecher who four years before had said: "Finney, I know your plan, and you know I do; you mean to come to Connecticut and carry a streak of fire to Boston. But if you attempt it, as the Lord liveth, I'll meet you at the state line, and call out all the artillerymen, and fight every inch of the way to Boston, and then I'll fight you there," now received him with great cordiality.

* Finney's *Autobiography*, p. 300.

The opposition which had culminated in the New Lebanon Convention was now a thing of the past and Mr. Finney's services were sought on all sides. In Boston, on account of the influence of Unitarianism, the revival was not so extensive as elsewhere, notwithstanding which there were many notable conversions. Mr. Finney conducted four subsequent revivals in Boston, in 1842, 1843, 1856 and 1857. The first and second of these were conducted in Marlborough Chapel and the last two in the Park Street Church. All of these revivals were quite extensive and conversions were numerous.

In 1832 Mr. Finney again went to New York City, where he labored at the Chatham Street Theater, which had been fitted up by Mr. Lewis Tappan and others for church purposes, and Mr. Finney was installed as its pastor. On recovering from a serious illness, he inaugurated a revival movement, preaching nightly for twenty evenings, during which more than five hundred persons were converted. Owing to ill-health, the number of meetings was then diminished, but the revival continued for a space of two years, and as a result seven new churches were organized. A growing dissatisfaction with the centralized polity of the Presbyterians induced Mr. Finney and his friends to organize a Congregational Church, for which the Broadway Tabernacle was constructed.

In 1834 on account of continued ill-health, Mr. Finney took a trip to the Mediterranean. An absence of six months found him but little improved. On his homeward voyage he was greatly exercised in mind over the question of revivals in America. After wrestling long in prayer he was comforted with the assurance that the Lord would strengthen him and that all would yet be well. On his arrival at New York he resumed his labors at Broadway Tabernacle, with the result that almost immediately a revival of great power commenced, which continued during the remainder of his pastorate.

It was after his return to New York that he delivered his celebrated lectures on revivals. These lectures were first published in the *New York Evangelist,* which had been established in 1830 to promote and extend the revivals in which he had engaged. During his absence abroad, its editor had well-nigh destroyed the usefulness of the paper by his injudicious attacks upon slavery. Mr. Finney was an anti-slavery man, but he did not sympathize with extreme or ultra-radical views. In order to strengthen the paper these lectures, as delivered to his own congregation, were reported and printed in the *Evangelist.* Almost like magic the subscriptions began to pour in and the paper soon regained its former influence. The lectures were then published in book form and received an enormous circulation,

the first American edition of 12,000 copies being sold as rapidly as they could be printed. Large editions were published in England and the work was translated into foreign languages, and thus it became instrumental in promoting revivals throughout the world.

In 1835 Mr. Finney accepted the professorship of theology at Oberlin. It was his purpose to spend but a portion of his time at Oberlin, devoting the balance to Broadway Tabernacle and to revival work. For two or three winters he returned to New York and on other occasions labored elsewhere. Reference has already been made to his subsequent efforts in Rochester and Boston. It also remains to be said that in connection with his duties at Oberlin, he conducted extensive revivals in Providence, R. I., Cleveland and Cincinnati, Ohio; Detroit and elsewhere in Michigan; Western, Rome and Syracuse, N. Y.; and at Hartford, Conn. During the years 1849-1851 he spent eighteen months in England, devoting nine months to London alone. In 1858 he again went to England, visiting Scotland also. Both of these visits were the occasion of extensive revivals. After 1860 his health would not permit him to engage in evangelistic labors away from Oberlin, but in the First Church, of which he continued to be pastor until within three years of his death, his labors were attended with gracious

quickenings, the years 1860, 1866, and 1867 being characterized by notable ingatherings.

Mr. Finney's death took place August 16, 1875. He retained his faculties in a remarkable degree to the end. His last day on earth was a quiet Sabbath. At sunset he walked out with his wife to listen to the music at the opening of the evening service in the church nearby. The worshipers were singing, "Jesus, Lover of my Soul." He took up the words and sang with the invisible congregation to the end. That night upon retiring he was seized with pains in the heart and when morning dawned he had joined the choir invisible above.

Notwithstanding the hue and cry that at one time was made over the methods and measures of Mr. Finney, the means of which he made use for the promotion of revivals were neither extravagant nor extraordinary. He did not favor multiplying meetings unnecessarily, and advised adding to the Sabbath services only "as many meetings during the week as could well be attended, and yet allow the people to carry forward their necessary worldly business."

During his first revival at Rochester he first made use of the "anxious seat" as a means to bring out inquirers. The purpose of this measure was to bring the unconverted to an immediate decision as well as to commit themselves publicly to the service of Christ. During his six years' experience as an

evangelist, he had often felt the need of some such measure, and after the employment of various expedients, the "anxious seat" commended itself to his judgment as a means for the accomplishment of the end desired. Thereafter he made use of the "anxious seat" in his services, except in rare instances, where through deference to local usages, it seemed advisable to do otherwise.

Mr. Finney's preaching was peculiarly adapted to meet the requirements of the age in which he lived. The Calvinistic teachings of God's sovereignty, man's inability, divine election, etc., had been so emphasized as to lead to a sort of fatalism. Men were taught that they could do nothing to save themselves, they must wait God's time; if he chose to save them he would do so, otherwise they would perish. If they were of the elect, in due time the Holy Spirit would convert them, but if they were of the non-elect, nothing they could do of themselves, nothing any one else could do for them would avail for their salvation. In consequence of such teachings an alarming indifference to religion was prevalent. The current doctrines were made a pretext for neglecting the claims of the gospel. When approached upon the subject of religion, the unconverted would reply: "If we are to be saved, we shall be saved; but if we are to be lost, we shall be lost." Sin, moreover, was taught as an inheritance of Adam. Men were not

sinners by choice but by birth, and hence in many quarters sin came to be regarded as a calamity, for which man was in no wise responsible, and sinners consequently were to be pitied rather than blamed.

In contradistinction to these conceptions Mr. Finney taught that men were responsible for their sins; they were sinners because they chose to be; the consequences of sin would overtake them, not on account of any inherited predisposition to sin, but because of their self-determined transgression of God's law, and their rebellion towards him and his government; instead of waiting God's time he exhorted men to immediate repentance; God had commanded them to repent, and God's command implied man's ability to do so; instead of being unable to do anything of themselves, sinners were required to make for themselves new hearts by meeting the requirements of the Scriptures and making use of the provisions of the gospel. In all of these teachings Mr. Finney did not overlook the agency of the Holy Spirit. It was the work of the Spirit to reprove the world of sin, of righteousness, and of judgment. But, he insisted, the Holy Spirit works through means and instrumentalities, and if these are made use of as prescribed by the Word of God, the Holy Spirit will use them in the conversion of men.

The enemies of Mr. Finney industriously sought to give the impression that the revivals identified

with his name were neither deep nor lasting, but those who were best acquainted with his work have given ample proof of its permanency and power. While there were doubtless some among the vast numbers who were converted under his ministry who made a shipwreck of faith, and it would have been strange if there were not, it is nevertheless true that the vast majority who were converted under his preaching were true to their profession, and gave abundant evidence in their subsequent lives of a thorough change of heart.

It is impossible to estimate with accuracy the results of such a life as that of Charles G. Finney. As a revivalist, as a theologian, and as president of Oberlin College, he left the impress of his character upon thousands of lives and contributed not a little towards fashioning and shaping the Christianity of the American Republic, especially in the northern States, east of the Mississippi River. Dr. Cuyler said of him, that he probably led more souls to Jesus than any man of the nineteenth century. In round numbers it has been estimated that five hundred thousand persons were converted through his instrumentality. In addition to his personal labors, his published sermons, *Revival Lectures*, *Autobiography*, and other works were not only effective in the promotion of revivals but in the conversion of many. As a theological professor his influence was felt far

and wide through the young theologues whom he had helped to equip for their work and who went out from the halls of Oberlin to preach the gospel and promote revivals in the fields whithersoever they had been called. During his long connection with the college as president and professor, Mr. Finney had helped to mould the lives and characters of fully twenty thousand students, who went forth to influence society and bless the world. Thus we see how impossible it is to estimate the influence of such a life, an influence which is likely to abide for all time to come, and the full measure of which eternity alone can reveal.

CHAPTER VIII.

DENOMINATIONAL MOVEMENTS: THE CONGREGATIONALISTS AND PRESBYTERIANS—CONCLUDED.

EDWARD NORRIS KIRK, the Chrysostom of American evangelists, was born in New York City, August 14, 1802. His father was a merchant in moderate circumstances, and Edward's boyhood alternated between his father's home in the city and the home of an aunt at Princeton, N. J. The early influences with which he was surrounded were decidedly religious, but the temptations of a great city were attractive, and although he was by no means vicious, the boy was inclined to be wayward and intractable. In later years the memory of his youthful follies was invariably accompanied with the pangs of remorse. At the age of fifteen he entered the sophomore class of Princeton College. As a student he was distinguished neither for his scholarly attainments nor for his devotion to the pursuit of knowledge, but in due time he graduated at the early age of eighteen.

On his return to New York he entered the office of Radcliffe and Mason, where for two years he

engaged in the study of law. During this period he was a member of a debating club, the purpose of which was the cultivation of public speaking, and which numbered among its members William H. Seward, Richard V. Dey, and others who subsequently attained to prominence in public life.

This debating club was the only incident in his life as a law student which seemed to give any promise of the future. Otherwise his life was wasted in dissipation and sin. He said: "Creed, political, social, religious, I had none; whatever I had might be thus expressed—'Man's chief end is to have a good time;' and I carried out my creed with great consistency." If anything he seemed to have an aversion to religion and was displeased at the mere mention of it. The conversion of some of his college friends, however, affected him profoundly, but it was not until the commencement of the year 1822 that his mind was seriously drawn to the things of God. A copy of John Foster's "Essay on Decision of Character" placed in his hands by a friend, led to serious contemplation, and a few months later, through the influence of some young men's meetings conducted by Jared Waterbury, he was led to give his heart to God.

His conversion became the turning point of his career. The following fall he entered Princeton Theological Seminary, where for four years he gave

himself to earnest work in preparation for the Christian ministry. In June, 1826, he was licensed by the Presbytery to preach the gospel, and the next two years were spent as an agent of the American Board of Commissioners for Foreign Missions. In the prosecution of his duties he visited the Southern and Middle States, meeting with considerable opposition, because the real value of missions was not yet appreciated and they were often looked upon as needless and useless. The experience was a valuable one, however, although he afterwards had occasion to regret the lack of settled habits which this work fostered.

In May, 1828, Mr. Kirk accepted an invitation to supply the pulpit of the Second Presbyterian Church at Albany, N. Y., for the summer while its pastor, Dr. Chester, was seeking the recovery of his health. Large and interested congregations flocked to listen to the eloquent young preacher. A few weeks later, when he was obliged to discontinue his labors, because his fidelity to the truth and searching presentations of the gospel were not acceptable to certain unconverted members of the congregation, a colony of the spiritually minded withdrew from the membership of the church and formed the Fourth Presbyterian Church, to the pastorate of which Mr. Kirk was at once called. Revivals crowned his ministry and he became noted far and wide as a revival

preacher, so that his services were frequently called into requisition by neighboring pastors to assist them in protracted efforts. In 1837, after a ministry of more than eight years, Mr. Kirk resigned his pastorate. During these years there had been more than a thousand accessions to his church, while he had found time also to assist other churches in sustaining more than thirty revivals, during the progress of which multitudes were converted.

In 1839, after an absence of two years abroad, Mr. Kirk entered the evangelistic field. During the succeeding months he labored at many of the principal cities of the Eastern and New England States, including Baltimore, New York, Philadelphia, New Haven, Hartford, and Boston. In the latter place he conducted three different revivals during the two years in which he labored as an evangelist. In this work he was eminently successful, and many were converted under his labors.

Early in 1842 Mr. Kirk accepted a call to the newly formed Mt. Vernon Church of Boston and commenced an evangelistic ministry which continued for more than thirty years. Not a year passed during all that time but what additions were made to the church on confession of faith, amounting in the aggregate to nearly seven hundred persons. Among those who united on confession of faith was one destined in after years to lead multitudes in this and

other lands to a knowledge of salvation—Dwight Lyman Moody—who was won to Christ through the faithful efforts of his Sunday School teacher, and who after a period of probation was admitted to the membership of the church.

Dr. Kirk never lost his interest in revivals and revival movements. During the winter of 1868 he delivered a series of lectures upon revivals before the students of Andover Theological Seminary. These lectures were afterwards published in book form and received a wide circulation.

On March 27, 1874, Dr. Kirk passed on to his reward, in the seventy-second year of his life and after a ministry of nearly fifty years. Dr. Kirk was an ideal evangelist for a cultured community. His sermons, while scholarly and polished, were searching in their analysis and powerful in their appeal to the human heart. Early in life he preached extemporaneously and with great fervor, but on assuming the duties of his Boston pastorate, he adopted the written style, which he continued to the last. But whether his language was formed in the glow of delivery or in the quiet of his study, he was the same man of power, the same man of prayer.

Rev. Daniel Baker, D.D., an eminent evangelist of the Old School Presbyterians, was born of Congregational parentage at Midway, Ga., August 17, 1791. His mother dying in his infancy, he was left

an orphan at the age of eight by the death of his father. As a child he was subject to profound religious impressions and at an early age was converted. Soon afterwards he found employment at Savannah, but under the stress of temptations which he there met, for a time his religious experience underwent a cloud, although he often suffered from the stings of conscience and the pangs of bitter remorse. Learning that provision had been made at Hampden Sydney College for the support of young men having the ministry in view, he determined to avail himself of its privileges and prepare himself for that high calling. In the summer of 1811 he matriculated and soon after united with the college church. Owing to the distractions of the War of 1812, he remained at Hampden Sydney but a short time, going thence with other students to Princeton, where he entered the junior class in the winter session of 1813.

For a period of forty years Nassau Hall had been without a revival. Young Baker with three pious companions, thinking that something ought to be done for their unconverted fellow-students, established a weekly prayer-meeting to offer up special prayer for a revival of religion in the college. This was kept up for some time without results. Finally upon a fast day, Baker proposed to his room-mate that they go from room to room and endeavor to "break the bands of wickedness," which at length

was agreed upon. That very day some six or eight of the students thus visited were converted and a revival of religion was inaugurated, which in the course of a few weeks resulted in the conversion of nearly half of the students then at Princeton. When the report of this quickening was noised abroad it gave a powerful impulse to revivals elsewhere.

In 1815, having graduated from Princeton with honors, he decided to study theology privately at Winchester, Va., assisting in a Female Academy at the same time. The next few years thereafter were spent in the pastorate at Harrisonburg, Va., Washington, D. C., and at Savannah, Ga., in all of which there were fruitful revivals under his ministry.

During a great revival at Beaufort, which he conducted while pastor at Savannah, and during the progress of which more than three hundred persons were converted, he decided to enter the evangelistic field and was accordingly appointed a missionary by the Synod of South Carolina and Georgia. He entered upon his new duties in 1831, conducting protracted meetings at various places in the States mentioned and also in North Carolina and Florida. The year following was spent in similar work in Virginia, after which he took up his residence in Ohio, where he expected to find a permanent home. Although he was not a pro-slavery man, nor at the same time an abolitionist, the distractions over the

slavery question were so irritating to him that he abandoned his purpose and removed to Kentucky.

After spending some time in the pastorate at Frankfort, Ky., and Tuscaloosa, Ala., in the autumn of 1839 he accepted an appointment as missionary to the Republic of Texas. Along the line of his journey he conducted protracted meetings at several places with happy results. Reaching Texas early in 1840 he spent several months in missionary labors, which while of a pioneer character were not unproductive of good.

Later that same year he accepted a call to the church at Holly Springs, Miss., where he remained until June, 1848, when he again went to Texas, for the spiritual upbuilding of which he devoted the remainder of his life. While traveling as general missionary he visited Huntsville in August, 1849. So favorably was he impressed with the location that he broached to the citizens the propriety of establishing there a Presbyterian College. Eight thousand dollars were at once subscribed and the enterprise was inaugurated. The institution was named Austin College in honor of the great Texan pioneer. During the balance of his life, until his death, December 10, 1857, Dr. Baker was identified with Austin College, either as its president or financial agent. He visited various portions of the country in

its behalf, soliciting funds for its maintenance and endowment. In the midst of these arduous labors he always had the salvation of men at heart, and in his visits to various communities, it was no infrequent thing for him to tarry a few days and engage in revivalistic labors, which invariably were productive of good.

Although Dr. Baker's distinctively evangelistic work was confined to but a short period of his life, his energies at all times were devoted to the conversion of men. Whether laboring as pastor, revivalist, missionary, college agent or president, Dr. Baker was a *soul winner*. During his long public life it was estimated that twenty thousand persons were influenced through his instrumentality to embrace the Christian faith, including many who afterwards became ministers of the gospel in various religious denominations.

Doctrinally Dr. Baker was an Old School Presbyterian and emphasized the distinctive doctrines of the Calvinistic theology, such as the divine sovereignty, gracious election, total depravity, man's absolute inability, vicarious atonement, efficacious grace, and the final perseverance of the saints.

In his revivalistic labors, Dr. Baker was never obtrusive, never sought to take the pastor's place, or to set him aside. He always labored under the pastor's direction and with his co-operation. It was

said of him that he endeavored to follow but not to outrun the indications of the Spirit of God. In his efforts he made use of the customary methods of the time, such as the anxious seat, inquiry meetings, etc., and strongly insisted upon the prayer of faith.

Of others who labored in Congregational and Presbyterian circles mention must be made of Jedediah Burchard, an eccentric evangelist, who was popular for some years in New York and New England, and Orson Parker, a wise and discriminating evangelist, who did a pioneer work throughout the newer States of the Middle West, besides numerous evangelistic pastors, such as Lyman Beecher, Albert Barnes, Edward Payson, Joel Parker and a host of others, who labored diligently to promote revivals in their respective fields of labor.

As a result, during the first half of the nineteenth century revivals were numerous, especially after the War of 1812. In 1831 through the influence of the great revival conducted at Rochester, N. Y., by Charles G. Finney, a revival swept over the United States, in which more than fifteen hundred towns were blessed with showers of refreshing grace and as many more felt the impulse of the movement. The great cities especially were moved, and during the first five months of the revival more than fifty thousand persons were converted. Before the movement had spent its force it was estimated that over

one hundred thousand members had been added to the churches.

During the closing years of the half century revivals were less numerous and a period of spiritual stagnation followed, which continued until the Great Revival of 1857.

CHAPTER IX.

DENOMINATIONAL MOVEMENTS: THE BAPTISTS.

ALTHOUGH the Baptists had shared somewhat in the results of the Great Awakening and to no inconsiderable extent in the Awakening of 1800, as a class they did not favor special efforts to promote revivals of religion. The cause is not far to seek. With the exception of the Freewill Baptists, who were Arminian in theology and the ardent friends of revivals, the Baptists as a rule were tinctured with the hyper-Calvinism of the period, which looked askance upon all human attempts to effect the regeneration of men. God's sovereignty rendered inconsistent any man-made attempts for the salvation of others. It was presumptuous to undertake anything of the kind. Regeneration was a divine work to be wrought independently of any human agency. The salvation of sinners being determined by God's electing grace, human efforts looking to that end were not only needless but useless. God knew who would or would not be saved, and in his own good time, and in accordance with his own good purposes he would gather the elect into his kingdom. The strength of

the church was to "lie still." As might have been expected where such views gained wide acceptance, as they had among many of the Baptists at the commencement of the nineteenth century, the churches were at a standstill and in many instances were dying out. Sunday Schools were unknown, missionary activity for the conversion of the heathen was scouted, and schools of theology were looked upon as "minister-making machines." Exceptions there were to be sure, ministers and laymen too who favored missions and revivals, but it was not until the first third of the century had passed that Baptists as a class began to be aroused from this state of apathy and opposition to human efforts for the conversion of men. Elders Jacob Knapp and Jabez S. Swan were the pioneer evangelists of the denomination, and through their earnest efforts, greater attention was given to revivals, and the denomination entered upon a new era in the work of evangelization.

Elder Jacob Knapp was born in Otsego County, N. Y., December 7th, 1799. His parents were Episcopalians, and he was reared in accordance with the principles of that faith. Bereaved of his mother at the age of seventeen, he was led to thoughtful contemplation as to his spiritual state. After a period of introspection followed by profound conviction which threatened his health, he at length found joy

and peace in believing. A short time afterwards he witnessed the immersion of some persons who had been converted at a Baptist meeting. Deeply impressed by the ceremony, he reached the conclusion that immersion was none other than the baptism of the apostles, but as he was still under age he did not feel at liberty to be immersed against the wishes of his father. Not being able, therefore, to live up to the light as he believed it, his religious experience went under a cloud, from which he did not emerge until his immersion two years or more later.

From this time his religious life became more stable, and on reaching his majority, he resolved to prepare himself for the Baptist ministry. Receiving small encouragement, and attended with difficulties and hardships, which would have discouraged a less determined soul, the way was finally opened for him to attend the Hamilton Literary and Theological Institute, from which he graduated in 1825. During the next eight years he preached at Springfield and Watertown, N. Y. Numerous conversions attested the faithfulness of his ministry, but he was not satisfied, and as the news of successful protracted efforts reached his ears, he was led to look upon the first eight years of his ministry as comparatively wasted. Duty seemed to be calling elsewhere and he became convinced that he ought to enter the evangelistic field.

This decision was not reached without a struggle, but finally yielding to the call of duty he bade farewell to the pastorate in September, 1833, and entered his new field of labor. For eighteen months he labored at various places in Jefferson and Lewis Counties. The churches were revived and upwards of two thousand persons were converted. At this time he did not confine his efforts to any particular denomination, but loyalty to Baptist principles led him thereafter to labor with Baptist churches only, although he never discouraged the co-operation of others in his revival efforts.

From 1835 to 1839 Elder Knapp conducted successful revivals in Ithaca, New York City, Utica, Schenectady, Brooklyn, Rochester, and various other places in the State of New York. In some places he encountered great opposition because of his stern denunciation of sin and his invectives against certain of the prevailing evils of the day, such as intemperance, gambling, and the like. Notwithstanding this opposition conversions multiplied and lasting effects for good were accomplished.

On the 3d of October, 1839, Elder Knapp commenced a series of meetings in Baltimore, Md., at the Sharp Street Church. The Baptist cause in Baltimore and the State at that time was at rather a low ebb, churches were weak, members were few, and but feeble efforts were being put forth to promote

the extension of the Kingdom. Shortly after the commencement of these meetings evidences of converting grace began to appear, and for seven weeks, wave after wave of salvation seemed to sweep over the city. The Sharp Street Church was strengthened by the addition of more than four hundred members, an indebtedness of twenty thousand dollars was liquidated, while the other churches and denominations shared in the results of this great revival. The work extended in various directions and it was estimated that fully ten thousand persons were converted. The Baptist cause throughout the State was strengthened and the number of communicants doubled.

The Washingtonian temperance movement was an indirect result of this revival, concerning the origin of which Elder Knapp wrote:

"During the progress of the revival several well-known drunkards had been converted. This fact had enraged the rum-sellers. On the evening on which I preached on temperance, two men, named Mitchel and Hawkins, together with other hard drinkers, were present. From the church they went to the grog-shop, whose proprietor began to indulge in outbursts of rage and cursing against me and my preaching. After a while Mitchel got up and declared that he could not hear Mr. Knapp abused any longer; that he believed he was doing a great deal of

good in the city; and turning towards the rum-seller, he remarked, 'If you keep up this abuse any longer, I will never drink another drop in your house, nor anywhere else, as long as my name is Mitchel.' But the enraged proprietor continued to deal out his anathemas; whereupon Mitchel, true to his word, then and there solemnly pledged himself to absolute and total abstinence thenceforth through life. Hawkins and others joined with him in the pledge. This was the origin of the Washingtonian temperance movement, which swept over the country with such wonderful power, and by which tens of thousands of drunkards were reformed, and thousands of families were made happy for this life and the life to come."*

From Baltimore Elder Knapp went to Albany, where fifteen hundred persons, including many of the wealthy and influential, were converted. Thence he went to the Tabernacle Baptist Church, New York City. The attendance soon filled the church to overflowing, and the sidewalks were often overrun with people. As a consequence the revival became a topic of the day. A reporter of the *New York Herald* wrote up burlesque accounts of the meetings, caricaturing the sermons of the revivalist and distorting his expressions. This served only to advertise the meetings more widely, so that scores

* *Autobiography*, p. 100.

who otherwise would have manifested no interest in the work, were attracted to the services, and many of these were led to embrace the gospel. Thousands from all classes, including the most godless and profane, were converted under the influence of these meetings. There were four hundred accessions to the Tabernacle Church, while numbers swelled the membership of churches of every denomination throughout the city.

In December, 1840, Elder Knapp conducted a successful revival at Hartford, Conn., going thence to New Haven. Here the Christians of the city, irrespective of denomination, co-operated with the revivalist in his work. Some hundreds, including seventy students of Yale College, were converted.

In December, 1841, after having labored with excellent results in Providence, R. I., Elder Knapp went to Boston in response to an invitation from nearly all of the Baptist pastors in the city. The revival spirit had been enkindled to some extent through the labors of Charles G. Finney, so that the fields were already white unto the harvest, when Elder Knapp commenced his labors. As a result one of the most remarkable spiritual quickenings in all the annals of American revivals visited Boston and vicinity. As in other places, on account of his scathing animadversions of Unitarianism, Univer-

salism, gambling and intemperance, a great deal of opposition was encountered, and on several occasions the preacher narrowly escaped being mobbed. But the opposition was overruled and the revival went on to the conversion of multitudes.

Of the influence of the revival Elder Knapp said: "Several of the places of amusement were closed; billiard tables and bar-rooms were neglected; and you could scarcely meet a man in the market or on the street whose countenance did not indicate seriousness, and whose language was not subdued. The streets at midnight were deserted, and the stillness of the hour was disturbed only by the voice of prayer or the song of praise, as they were wafted from counting-house, garret, or parlor."*

As a result of the Great Boston Revival, as it was called at the time, upwards of four thousand persons were added to the churches, the Baptist churches of the city and vicinity being strengthened by about two thousand accessions. Elder Knapp was not alone in conducting the services of this mighty spiritual quickening. He had been preceded by Charles G. Finney and was followed by Edward N. Kirk, who labored among the Orthodox Congregationalists, while John N. Maffit, the eloquent Methodist divine, labored for a time in the principal Methodist Church of the city. The labors of all of these men were

* *Autobiography*, p. 129.

highly successful, and all things seemed to combine to make this revival the most remarkable, perhaps, which had ever visited Boston.

After the Boston revival, Elder Knapp conducted successful meetings in Lowell, Concord, Marblehead, and Salem, Mass., but about this time his ministry as a great revivalist culminated. He had already encountered the opposition of "lewd fellows of the baser sort," but now he was obliged to suffer from "perils among false brethren." A man of marked views and of unswerving fidelity to what he believed to be the truth, it was not strange perhaps that he should have awakened antagonism on the part of certain of his contemporaries.

It was charged in the first place that his work was lacking in permanency. It was true that a reaction followed the revival in Boston, but it was neither so disastrous as to be unusual, nor could it in any sense be attributed to the indiscretions of Elder Knapp. The overwhelming majority of those who had professed conversion remained true to their vows. Deacon Asa Wilbur of Boston made an exhaustive study of the facts, and proved that the five Baptist churches in Boston under whose auspices the revivalist had labored, in the four succeeding years baptized 1,058 persons, and excluded during the same period 158, thus making a net gain of 51 per cent., while the percentage of those excluded was but 15

per cent. of the baptisms. The two remaining Baptist churches in the city which did not co-operate in the revival received during the same period 122 by baptism and excluded 36, the percentage of those excluded to those received being 29 per cent. The exclusions in all of these churches during these years being but one and one-fourth per cent. annually of their entire membership, disproved completely the complaint of "spurious converts," "numerous exclusions," etc.

Dr. Edward N. Kirk in speaking of the thoroughness of Elder Knapp's ministry said: "Complaints were heard of the superficialness of the conversions under his ministry. But following him as I did, in 1839 and 1840, in Baltimore, New Haven, and Hartford, I am able to testify that in all those places men's religious sensibilities had been deeply moved. I found the ground ploughed for the seed, and the harvest ripe for the sickle."*

The second charge was that of avarice. It was alleged that he dressed and appeared so as to give the impression that he was very poor in order to increase the contributions of the benevolent minded towards his support. At Elder Knapp's own request the charge was investigated by his ministerial brethren, and their verdict was that there "was nothing in the case which ought to interrupt Elder

* *Lectures*, p. 142.

Knapp's connection with the church, or his labors as a minister of the gospel."

Groundless as these charges were, they interfered no doubt with his usefulness for a time, but he did not suffer himself to be set aside thereby. Up to the time of his death at Rockford, Ill., in 1874, he continued to do the work of an evangelist, especially among the weaker churches of the West, laboring through evil as well as good report for the salvation of men. If other evidence were wanting, his long and faithful subsequent career as an evangelist furnished a sufficient refutation of the charges which had been named against him.

In its doctrinal aspects, Elder Knapp's preaching was a sort of an Arminianized Calvinism. While he recognized the work of the Spirit in the conversion of men, he exhorted sinners to immediate repentance and faith in Jesus Christ. In dealing with inquirers he made use of the anxious seat, since it served not only as a test of character, but also enabled the individual to publicly commit himself to the service of Christ, and was a source of encouragement to others who might be seeking salvation.

Of the general results of his labors, Elder Knapp said: "For a time I endeavored to keep an approximate account of the persons who professed conversion in my meetings, but after my reckonings took in more than one hundred thousand cases I gave up

the attempt. They came in such crowds, from all denominations; so many united with other churches, and so many were reported in meetings commenced by me after I had left, and so many were strangers from distant towns and States, sojourning for a few days or weeks where I was preaching, and so many other meetings sprang up from those I was holding, that I found the attempt to number Israel an impossibility, and suspected that it might be sin."*

Elder Jabez S. Swan with Elder Knapp shared the distinction of being a pioneer evangelist among the Baptists. He was born in Stonington, Conn., February 23, 1800. In his youth he was subject to serious impressions, but it was not until he reached his majority that he became a Christian. After his marriage he felt called of God to enter the ministry. Accompanied by his wife he went to Hamilton, N. Y., to pursue a course of study in the Literary and Theological Institute, from which he graduated in 1827.

After a three years' pastorate at Stonington, Conn., he accepted a call to the church at Norwich, N. Y. About two years after his settlement he attended a four days' meeting some miles distant, where there was a remarkable revival, in which a hundred or more persons were converted. Impressed doubtless with a sense of his fruitlessness in

* *Autobiography*, p. 190.

ministerial labors, on his return to Norwich he confessed to his congregation his want of earnestness and faithfulness in the work to which he had been called. He begged the church and the unconverted to forgive him. A profound impression was thus made. The church was aroused and the unconverted were deeply moved. A revival followed, in which numbers were converted. From this time Elder Swan was abundant in revival labors, preaching at various places in the vicinity with excellent results. Hardened sinners were converted and the waste places were built up. In one of the meetings not far from Norwich a whiskey distiller was converted, and he advised with Elder Swan as to what he should do. He was promptly told to "sign the pledge and put out the fires." He did so and was baptized, twenty-one others being baptized with him. Swan remained at Norwich eight years, during which more than three hundred united with his church, mostly by baptism. In his revival labors, moreover, he had ranged north as far as Utica, south as far as Binghamton, and west to Oswego. After the close of his pastorate at Norwich, Elder Swan served brief pastorates in Preston, and Oxford, N. Y.

In order that he might do the work of an evangelist, Elder Swan resigned the pastorate in the fall of 1841 and for the next two or three years devoted

his whole time to the work of conducting revivals. He visited Owego, New York City, Auburn, and Wellsport, N. Y., Stonington, Mystic, and New London, Conn., and Albany, N. Y. In all of these places he was very successful and conversions were numerous.

While he was laboring at Albany the Millerite excitement was at its height. Besides this he met with much opposition from the Universalists. Notwithstanding these hindrances a great revival commenced which went on until fourteen other protracted meetings were in progress at the same time, as a result of which upwards of three thousand persons were converted.

At the close of his labors at Albany Elder Swan returned to the pastorate, in which he continued at various places up to the time of his death, with the exception of a few years as a home missionary evangelist in Connecticut. In his ministerial labors as pastor and evangelist, he baptized ten thousand persons with his own hands, besides great numbers who were baptized by other ministers or who affiliated themselves with other religious denominations.

Emerson Andrews, an evangelist of considerable prominence among the Baptists, was born in Mansfield, Mass., November 24, 1806. While a student at an academy in Plainfield, N. H., he was converted through the preaching of Asahel Nettleton. At a

later time, while a student at Union College, Schenectady, N. Y., he united with the Baptist Church. He was brought up in the Congregational Church, but becoming convinced that immersion was the form of baptism practised by the early followers of Jesus, he went into the Baptist denomination.

In 1835 he accepted a call to the church at Lansingburg, N. Y., where he was ordained as an evangelist. Not long after he was called to Rome, N. Y. During a stay of two years the membership of the church was doubled and he was persuaded to relinquish the duties of the pastorate to enter the evangelistic field. For a period of more than thirty-five years with the exception of a brief pastorate at Reading, Pa., he did the work of an evangelist, conducting more than three hundred protracted meetings, in which forty thousand persons professed conversion.

The labors of these evangelists and others, such as A. C. Kingsley, Lewis Raymond, etc., who had entered the fields already whitened to the harvest, together with the efforts of scores of faithful pastors, had by the close of the first half of the nineteenth century brought about a wholesome revolution throughout the Baptist denomination, so that revivals were coming to be quite as common among the Baptists as in other evangelical denominations. Not only was there a quickening along evangelistic

lines, but the Baptists had entered upon an era of expansion in missions, in benevolences, in education and in the religious training of the young. As a result of which the denomination had come to exercise a profound influence upon the religious life of our country and the world.

Associated in their early history with the Baptists were the Disciples of Christ, or Campbellite Baptists, as they were sometimes called. The body owes its origin to the labors of Thomas Campbell and especially to his son, Alexander Campbell, both of whom had been connected with the Irish "Seceder" Presbyterian Church, and who emigrated to this country in 1807 and 1809, respectively. They formed what they termed a "Christian Association" in Washington County, Pa. For this organization they disclaimed the character of a church, but sought admission for it into the Synod of Pittsburg, which was denied. Being deprived of ecclesiastical standing, the "Association" was eventually transformed into a church which was founded upon the fundamental propositions of the Campbells, in which they advocated the union of all Christians on the basis of the overthrowal of human creeds and confessions of faith, and the refusal to adopt any doctrine or observance which was not expressly enjoined in the New Testament. Prior to this they had affirmed "Where the Scriptures speak, we

speak; where the Scriptures are silent, we are silent," a principle which led to the rejection of infant baptism, and the acceptance a little later of immersion as the only form of baptism recognized by the primitive Christian church. The Campbells were accordingly immersed, and the members of their church soon after followed their example. Having practically become Baptists, they were invited to unite with the Redstone Baptist Association, which they did and continued fellowship therewith until the controversies over their distinguishing views became so heated that they withdrew. They then united with the Mahoning Baptist Association, but this Association adjourned *sine die* in 1827, leaving the Campbells and their churches without ecclesiastical affiliations. Accordingly their work about this time assumed the form of an independent religious body. Others entertaining similar views rallied about their standard, and the churches of their order entered upon a career of prosperity which has been uninterrupted from that day to this.

During the early period of their history the Disciples were inclined to be belligerent towards other sects. With their platform of Christian union on the basis of the overthrowal of human creeds, they regarded other religious denominations as the legitimate fields of their endeavor, and by a system of proselytism they multiplied with great rapidity

through the Middle-West and South-West. Notwithstanding their belligerent attitude towards other denominations, and the number of proselytes therefrom that they succeeded in making, the Disciples did a great work in the evangelization of the unchurched and unconverted throughout the regions in which they labored, so that by the close of the first half of the nineteenth century they had come to be recognized as one of the important factors in the religious life of our country.

CHAPTER X.

DENOMINATIONAL MOVEMENTS: THE METHODISTS.

In many respects the Methodists have contributed more to the revival history of our country than any other religious denomination. Although there were as yet no professional evangelists among them, they were emphatically evangelistic in their spirit and aims. Every Methodist minister was a flaming evangel to bear the gospel message, and the system under which he labored afforded the widest opportunity for the development of evangelistic gifts. The circuit to which he received appointment was large enough to occupy his entire time and strength, otherwise he might be called upon to assist brother ministers in the promotion of revivals.

The early Methodists devoted their attention chiefly to the neglected classes, and to those sections of country which were destitute of religious privileges. They followed in the wake of pioneer settlers to the frontier regions and to the very outskirts of civilization. Wherever men and women were to be

found who needed the gospel, thither these earnest preachers went to inaugurate the work of evangelization.

The conditions of pioneer life were uninviting. Log cabins or huts, warmed by fire-places and illy furnished with the conveniences of life, constituted the homes of the people. Deerskin and coarse homespun cloth furnished the principal materials for wearing apparel, while the food was of the most simple variety and prepared in the most primitive manner. The hardships of such life were cheerfully entered into by these pioneers of the gospel. The only roads were bridle-paths, and often the only guides for the venturesome traveler were trees "blazed" with a hatchet blow to prevent him from being lost amid the interminable mazes of the forest. The bridgeless streams could only be crossed by fording. With a spirit of self-sacrifice which rivalled that of the apostolic age, the early advocates of Methodism resolutely set their faces to the task and plunged into the wilderness to carry the gospel light to these distant and scattered settlements.

Not only were these pioneer evangelists confronted with the hardships of frontier life, but they were brought face to face with a religious destitution, which has since known no parallel in American history. As widespread in its influence as was the Awakening of 1800, many of the remote settlements

were entirely destitute of the stated services of religion. Exceptions there were to be sure, in those communities which had been settled by colonies from New England or the Middle States, where the colonists had brought with them the customary and time-honored institutions of religion. These exceptions, however, but emphasized the needs and made apparent the moral destitution, which prevailed over wide areas of territory within the interior of a growing empire. A glimpse only at these conditions is all that we can attempt.

Rev. Jacob Young who went to Illinois in 1804 said, "The bulk of the people are given up to wickedness of every kind. Of all places this is the worst for stealing, fighting and lying."

Detroit, Mich., was spoken of in 1804 as a most "abandoned place." That same year Rev. Nathan Bangs, who afterwards rose to prominence in the M. E. Church, preached there. A Congregational missionary, who had preached in the city until only a few children came to hear him, bade him Godspeed and wished him success saying, "If you can succeed, which I very much doubt, I shall rejoice." But he did not succeed, nor was any Protestant church organized in the territory of Michigan until 1810, when a Methodist Church was organized at Monroe, but it had a short existence, and no permanent organization was effected until 1815.

Rev. E. B. Bowman, who went to New Orleans in 1805, said of Baton Rouge and the country along the way: "When I reached the city I was much disappointed in finding but a few American people there, and a majority of that few may be truly called beasts of men.—The Lord's day is the day of general rant in this city. Public balls are held, traffic of every kind is carried on, public sales, wagons running, and drums beating; and thus is the Sabbath spent.—I reached the Opelousas country, and the next day I reached the Catholic Church. I was surprised to see race-paths at the church door. Here I found a few Americans, who were swearing with almost every breath; and when I reproved them they told me that the priest swore as hard as they did. They said he would play cards and dance with them every Sunday evening after mass; and strange to tell, he keeps a race-horse and practices every abomination."*

In 1813 Rev. Samuel J. Mills, the father of American missions, spent Sunday in a Kentucky town having a population of two or three thousand without being able to gather a congregation to listen to a sermon from the Word of God.

In 1820 Rev. Jesse Walker visited St. Louis in the interests of Methodism, and with two companions was unable to find lodgings. Some laughed at

* Dorchester's *Christianity in the U. S.*, p. 381.

them, while others cursed them. Leaving the city in despair and having bidden adieu to his companions, he thus soliloquized: "Was I ever defeated before in this blessed work? Never. Did any one ever trust in the Lord Jesus and get confounded? No; and by the grace of God I will go back and take St. Louis." He went back, but it proved no easy task to "take" the city. There were but a handful of Protestant Christians, mostly Baptists, in the city. The inhabitants were wicked and dissipated, and it was a well-nigh hopeless problem to reach them.

As late as 1830, of some portions of the West it was said that a person "might travel hundreds of miles and in vain look for a temple dedicated to Jehovah, or a preacher of the gospel to break the bread of life to its perishing inhabitants. The consequence is that many of them, in regard to religious information, are approaching a state but little better than heathenism." The Middle West and South especially were in a destitute condition. A Baptist minister in Ohio wrote, "We visit whole neighborhoods sometimes where there has not been a sermon preached for ten or fifteen years."

Truly the Methodist Church "had come to the kingdom for such a time as this." "The Methodists," says Bancroft, "came in an age of tranquillity when the feeling for that which is higher than man

had grown dull; and they claimed it as their mission to awaken conscience, to revive religion, to substitute glowing affections for the calm of indifference. They stood in the mountain forests of the Alleghenies and in the plains beyond them, ready to kindle in the emigrants, who might come without hymn book or Bible, their own vivid sense of religion."*

The genius of the denomination was remarkably well adapted to the conditions then prevailing. By means of its itinerant system several communities could enjoy the ministrations of a single preacher. Beyond all question, the circuit system was the strength of early Methodism. From his conference the preacher would receive an appointment to a circuit with perhaps no meeting house nor any of the adjuncts of worship. The circuit was composed of classes and preaching appointments. These classes met from time to time under the leadership of a layman, and together with the stated visits of the circuit-rider, as the preacher was called, often constituted the only religious privileges of the community. At some of his preaching appointments the preacher possibly would find no professors of religion, but this would be considered no insuperable obstacle. Under the influence of his plain and pungent preaching he would expect soon to have an "interest" and

* Bancroft's *History of the Constitution,* p. 164.

realize the fruitage of his labors in the conversions which were almost sure to follow. The converts were enrolled in classes and the most capable persons were selected as class-leaders, whose duty it was to conduct class meetings at stated times and to exercise the oversight of the infant organization during the absence of the "preacher-in-charge."

On almost every circuit were to be found "exhorters," who were authorized to exercise their gifts in public speaking, and "local preachers," the latter of whom either were so licensed on account of their gifts or else they had formerly been circuit-riders, who had retired from the active service. Early in the nineteenth century a circuit-rider's salary was limited to eighty dollars per year, but the great majority of preachers were seldom able to collect their full allowance and many considered themselves fortunate if they received one-half of the stipulated amount. Thus it came about that the early preachers of Methodism were chiefly young and unmarried men. Few of them cared to devote themselves to a life of celibacy. When, therefore, they took unto themselves helpmates and children began to multiply, the itineracy was too unremunerative to furnish adequate support, in consequence of which many retired from the active service and became "local preachers," among whom were some of the most able men in the denomina-

tion. They did not consider themselves relieved thereby from the duty of preaching, but held themselves in readiness to respond to the call of the church, without compensation, for the discharge of such duties as they, in conjunction with their customary occupations, were able to perform. Thus within the bounds of almost every circuit was to be found a supply of lay-workers, upon whom the "preacher-in-charge" could depend for assistance in protracted efforts or to fill his appointments when the interest constrained him to concentrate his energies for a time in a particular locality. The assistance thus rendered was often of the most efficient character.

The circuits of the early preachers were often large, sometimes extending over hundreds of miles of territory and requiring from four to six weeks of almost incessant traveling, generally on horseback, to make the rounds of the circuit and to preach at the various appointments. The following description of one of these early circuits traveled by Rev. Alfred Brunson, in 1822-1823, will afford a fair idea of the arduous tasks imposed upon the early itinerants:

"It extended to all the white settlements of the territory (Michigan), except the one at St. Mary's, the outlet of Lake Superior, which was perhaps hardly white. From Detroit we went north to Pon-

tiac, then but a small village. From thence we went down the upper Huron, now the Clinton River, to Mount Clemens, and thence down Lake St. Clair and river to Detroit, and thence again to the river Rouse, and up that stream some seven miles to the upper settlement, thence back to the river and lake road, and on to the Maumee at the foot of the rapids, and thence right back on the lake road fifty-eight miles to Detroit. It required four weeks to get round, though we had but twelve appointments."*

As early as 1792 these circuits had been grouped together into districts, which were placed under the supervision of presiding elders. The presiding eldership is a function peculiar to Methodism and was practically indispensable to the early growth of the church. When it is remembered that large numbers of the early preachers of Methodism were young and inexperienced men without the advantages of a theological education, numbers of whom were unordained and too often with a zeal "not according to knowledge," we can see how essential it was to the success of the denomination, that they should be placed under the supervision of judicious and experienced men, who could temper their zeal, correct their mistakes and help them in the development of those capacities which would be of the largest usefulness in the evangelization of the com-

* Dorchester's *Christianity in the U. S.*, p. 389.

munities to which they had been sent. Moreover had it not been for the presiding eldership, many of the infant churches of Methodism would have been destitute of the sacraments and ordinances of religion. The presiding elders were expected to visit the circuits under their charge quarterly, for the purpose of administering the Lord's supper and exercising ecclesiastical supervision over the same. If the preacher-in-charge was an unordained man, as was not infrequently the case, the presiding elder was expected to baptize any recent converts who had been made and receive them into the church. The services conducted on these visits were called "Quarterly Meetings" and not infrequently became the occasion for evangelistic effort under the direction of the presiding elder.

At the head of the entire itinerant system were the bishops or superintendents, as they were at first called. Of these there were originally two, Francis Asbury and Thomas Coke, D.C.L., who were appointed to this office by John Wesley. Bishop Coke did not remain permanently in this country, and although others were subsequently elected to the episcopate, up to the time of his death Asbury was not only the leading spirit of his denomination, but the entire oversight of the church was practically in his hands. He was the typical evangelist of early Methodism in America. For more than forty years,

both before and including his bishopric, he made lengthy itinerations throughout the country. The whole region then embraced within the United States comprised his parish. From Maine to Georgia on the seacoast, and across the Alleghanies into Ohio, Kentucky, Tennessee, and even to Indiana he traveled in the discharge of his duties, involving an aggregate of over six thousand miles on horseback every year. He presided over conferences, annual and general, ordained ministers, and with the aid of presiding elders, appointed them to their circuits. Like a skillful general he marshalled his hosts to victory. Much of the success of Methodism in this country is attributable to his conspicuous abilities as an administrator and leader of men. In addition to administrative abilities he was a preacher and evangelist of unusual power. To the multitudes in the shady groves of pioneer settlements he proclaimed the "unsearchable riches of Christ," and to crowded auditories in the cities he "shunned not to declare the whole counsel of God." All classes alike were moved by his preaching and it was said of him that perhaps no other man in the country ever received so many into the church on confession of faith as he. During the later years of his life his enfeebled condition compelled him to travel by carriage, but he still continued to preach daily. When unable to stand, his attendants would

carry him in their arms from his carriage to the waiting assembly and he would preach in a sitting posture. March 24, 1816, he preached his last sermon at Richmond, Va., while on his way to Baltimore to attend the general conference, which he hoped once more to meet, but his desire was never realized. He journeyed on to Spottsylvania, where, literally worn out with his long and arduous labors, he passed away, at the age of seventy-one, on March 31.

It was this distinctly articulated system of church government, with its sharply defined functions from class leader to bishop, that enabled the apostles and evangelists of Methodism to push their conquests and gather their harvests in such a way as to make permanent and lasting the results of their work. Of course it was not the system alone that produced these tremendous results. The system alone would have been a vain thing. But it was the system combined with a religious fervor and an evangelistic zeal, such as no age since the apostolic has witnessed, that made possible the marvellous triumphs, the rapid growth and the wonderful progress of the Methodist Church.

During this early period camp-meetings were of frequent occurrence. 1799 is the commonly accepted date for the origin of camp-meetings. This camp-meeting, held on the bank of the Red River,

Ky., was under the joint auspices of the Methodists and Presbyterians. Two brothers, Rev. John Magee and Rev. William Magee, the former a Methodist and the latter a Presbyterian, and Rev. Mr. Hodges, also a Presbyterian, united in a sacramental meeting. So large was the attendance and so great was the interest that the assembly adjourned to a grove near by, where a rude pulpit and stand were erected from which the ministers preached alternately.

While this doubtless was the origin of camp-meetings west of the mountains, there is evidence of similar meetings in North Carolina at an earlier period. In 1791 and 1794 there were camp-meetings in Lincoln County, N. C., attended both by Presbyterians and Methodists. In 1795 a union meeting was conducted at Bethel, N. C., where hundreds were converted. These camp-meetings grew in favor among the Methodists, but soon were repudiated by the Presbyterians on account of the excitements which they engendered. There were abuses no doubt, but as a means for bringing out a scattered pioneer population, it is difficult to conceive how a more effective measure could have been designed. For miles around the whole population would turn out to the number of thousands, and brought thus within the influence of plain and pungent preaching conversions were numerous. Not only in the

western settlements and the South, but in staid New England and the Eastern States, camp-meetings found favor with the friends and advocates of Methodism. From 1810 to 1830 such gatherings multiplied rapidly, resulting in the addition of thousands of members to the denomination in various parts of the country. In 1820 a series of remarkable camp-meetings was conducted in Tennessee and the West. That year nearly two thousand members were added to the Nashville district as the result of such efforts. These meetings brought out the most able of evangelistic preachers, while the novelty of such services awakened the curiosity of the people and drew an attendance from all classes, including the most godless and irreligious. As not infrequently happens under such circumstances, many "who came to scoff remained to pray."

The Methodists were the first to make use of the "anxious seat," as a means of bringing out inquirers. During the winter of 1806-1807 there was a remarkable revival in New York City, which resulted in the accession of more than four hundred members to the M. E. Church. So large were the congregations and so difficult did it become to pray and converse with seekers, that it became necessary to invite them forward to the front seats, which were vacated for the purpose. The measure commended itself to many, so that it not only came into general usage

among the Methodists, but was widely employed by other evangelical denominations and continues to be an effective revival measure to the present day.

The early Methodist revivals, especially the camp-meetings, were often very demonstrative and were attended with physical effects the psychology of which is difficult of explanation. Outcries, faintings, trances, hysterical laughter and weeping, shrieking, and "falling under the power of God" were not unusual. A widespread form of such manifestation was known as the "jerks," which Peter Cartwright described as follows:

"No matter whether they were saints or sinners, they would be taken under a warm song or sermon, and seized with a convulsive jerking all over, which they could not by any possibility avoid, and the more they resisted the more they jerked. If they would not strive against it and pray in good earnest, the jerking would usually abate. I have seen more than five hundred persons jerking at once in my large congregations. Most usually persons taken with the jerks, to obtain relief, as they said, would rise up and dance. Some would run, but could not get away. Some would resist; on such the jerks were generally very severe."

"To see those proud young gentlemen and young ladies, dressed in their silks, jewelry, and prunella, from top to toe, would often excite my risibilities.

The first jerk or so, you would see their fine bonnets, capes, and combs fly; and so sudden would be the jerking of the head that their long loose hair would crack almost as loud as a wagoner's whip. . . . There is no doubt in my mind that, with weak-minded, ignorant, and superstitious persons, there was a great deal of sympathetic feeling with many that claimed to be under the influence of this jerking exercise; and yet, with many it was perfectly involuntary. It was on all occasions my practice to recommend fervent prayer as a remedy, and it almost universally proved an effectual antidote."*

Dr. Buckley finds the psychological key to such phenomena in concentrated attention accompanied by strong religious emotion, which finds expression in various ways according to the constitution of the subject. Some find relief in tears or hysterical laughter, others by becoming unconscious or losing control of the muscles of the body, while still others become possessed of an unusual calmness. The prevalence of any of these types in a particular locality at a given time he ascribes to a sympathetic feeling and also to the fact that their subjects often attribute to them a divine or necessary origin.†

In order to comprehend the success of early Methodism, we must not only be familiar with the

* *Autobiography*, pp. 48-51.

† Cf. Buckley's *History of the Methodists*, pp. 218, 219.

system under which the denomination labored, the means employed, and the manner in which the subjects of their revivals were affected, but we must also have some understanding of the men, who were the instruments of this mighty work and these mighty results.

The early Methodist pioneers, who carried the message of salvation to the Western and Southern wilds were destitute of the advantages of college or theological training. The settlers into whose cabins they went, themselves were without the advantages of schools or education, so that liberally educated men were not absolutely necessary to reach them, nor would they have reached them unless they had entered sympathetically into the conditions amid which the pioneers lived. The early itinerants adjusted themselves to the conditions of the people, so that they were fitted, although illiterate, to save and uplift the hardy pioneers on the outskirts of civilization. Experience was their chief teacher and their efforts were under the direction of a presiding elder. Often a young preacher would be placed on a large circuit to assist a man of extended experience. In this way the young preachers had the personal oversight and sympathy of men of large and varied experience. In this manner also the young minister would receive the most valuable help in the development of those powers which would make him in-

creasingly useful in the work of the ministry. The lack of education was thus supplied, imperfectly perhaps, and yet many of these self-trained and self-educated men would have been a credit to any denomination, not only on account of their soul-winning capacities, but because of the truly conspicuous abilities which they displayed.

The one indispensable characteristic, which more than all else contributed to make these men what they were, was a consuming zeal for the salvation of men. It was this passion for souls which influenced them to withstand peril and suffer hardship, from which most men would have shrunk. Wherever they went they considered it a priceless privilege to proclaim the gospel of Christ. If they were cordially received it was taken as an evidence of God's favor. If, on the other hand, they were subjected to ridicule and unkind treatment, it was esteemed as a token that God was with them, for were they not taught that they that will live godly in Christ Jesus shall suffer persecution? A single ambition inspired them and that was to lead sinning men to One who had power to blot out their transgressions and enkindle within them the divine ideals of a new life. They preached the cardinal doctrines of Christianity, emphasizing repentance, regeneration, justification by faith, and "holiness without which no man should see the Lord." The

prevailing type of their theology was Arminian, but as Professor Fisher has said, it was Arminianism on fire. Through it all burned this unquenchable zeal for the salvation of men. Every possible opportunity was embraced that this end might be attained, with results which often were astounding.

Of this we have a remarkable example in an experience of Peter Cartwright, the pioneer preacher. He was returning from a session of the General Conference and night had overtaken him in the Cumberland Mountains. He arrived at an inn and sought entertainment, but was told that they were to have a dance there that evening. On receiving assurance of civil treatment he decided to remain. He sat quietly musing as the dance went on and longed for an opportunity to preach to the people. Finally he was approached by a mountain beauty and invited to become her partner in the dance. Without consideration he resolved on a desperate experiment, and together they took the floor. As the fiddler started to put his instrument in order, Cartwright requested him to hold a moment and then stated to the company that for years he had never taken a step of any importance without first asking the blessing of God upon it, and he desired to ask God's blessing upon the beautiful young woman and upon all that company for the kindness shown to an entire stranger. Grasping the young

lady's hand and dropping on his knees he began to pray in real Methodist fashion for the conversion of that company. Some fled, others wept and still others fell upon their knees. The young woman tried to get away, but so tightly did he hold her in his grasp that she fell upon her knees also. Having finished his prayer he arose and commenced to exhort, after which he sang a hymn. The young woman who had invited him to dance lay prostrate crying for mercy. Thus he continued to pray, sing and exhort all night, and a number were converted. He remained a day or two longer with remarkable results. On his departure he organized a society, receiving thirty-two into membership, and made arrangements to send them a preacher. The landlord was appointed class leader, and a powerful revival which spread throughout all that region grew out of this singular circumstance. Said Cartwright: "Several of the young men converted at this Methodist preacher dance became useful ministers of Jesus Christ."

The membership as well as the ministry were intensely interested in the promotion of revivals. Converted as they were in revivals it was but natural that they should labor for such seasons of refreshing. They rendered the most loyal and faithful assistance to their pastors at such times, and instances are not wanting where revivals commenced

and were carried on through the unaided efforts of the laity. This intense interest in revivals made the early history of Methodism one continuous record of revival. Each revival, as the news spread, would give an impulse to revivals elsewhere, so that the work would extend from community to community and from settlement to settlement until a wide scope of territory would be embraced by the movement.

In addition to the revivals which were the outcome of their own efforts, the Methodists shared in the great revival movements of the period. For example, during the great Boston revival of 1841-1842, when under the preaching of Knapp, Finney, Kirk and others, more than four thousand members were added to the evangelical churches of the city, the Methodists received over twelve hundred members on probation. But if the Methodists shared in the great revival movements of the period, it must be said that other denominations shared in the revivals of Methodism. In all probability the accessions to the various denominations from this source were many times larger than the accessions to the Methodist churches from the other great revivals of the time.

Unless we except the eccentric Lorenzo Dow, during the first half of the nineteenth century there was but a single evangelist in the common acceptance of the term throughout the Methodist communion. In

1840 Rev. James Caughey, a member of the Troy Conference, believing that he had been called to do the work of an evangelist, asked to be relieved from the duties of the pastorate. After laboring in Montreal and the Province of Quebec, he went to Great Britain, where he spent several years in the chief cities of Ireland and England. It was during this campaign that there came under his influence a young lad who was led thereby to become a soul winner himself, and that young lad has since been known to the world as General William Booth of the Salvation Army. In the revivals conducted by Caughey in Great Britain it was estimated that twenty thousand persons were converted. Returning to America in 1848, he labored in New York City, Albany, Providence, Lowell, Fall River, and many other places throughout the United States and Canada, with excellent results. Mr. Caughey was described as plain in appearance, simple in manner, straightforward in action—never presuming and never out of place. He was not a great orator in the usual acceptance of the term, but there was something about his simple and direct presentation of the truth that riveted the attention of men and turned their thoughts to the important concerns of the soul, so that wherever he went men were soon led to inquire the way of salvation. He was a man of prayer and intense earnestness. He presented not

only the invitations of the gospel but the threatenings of the law. Holiness or sanctification was one of his fundamental teachings, the necessity of which he sought to impress upon all Christian hearts. The methods which he employed and the doctrines which he enforced were not dissimilar to those which prevailed throughout his denomination.

At a little later period Rev. William Taylor, afterwards Bishop, after a thrilling experience as a missionary in the newly discovered gold fields of California, entered the evangelistic field and was successful in winning multitudes to Christ. Since that time evangelists have by no means been uncommon among the Methodists. Of evangelistic preachers there never has been any lack and these men, in the early days of the denomination, were instrumental in the conversion of a great multitude, whom no man can number. Of Peter Cartwright it was said that during his more than sixty years' experience as a circuit rider and presiding elder, ten thousand souls were converted under his ministry and more than twenty thousand were received into the church. Other examples, less conspicuous perhaps, might be mentioned but space forbids.

As a result of the numerous revivals of early Methodism the growth of the denomination during this period was truly marvelous. Much of the West and South was saved to Christianity. Other de-

nominations to be sure had a share in the evangelization of these sections, but the chief glory, beyond all question, belongs to the Methodists.

During the latter portion of the first half of the century, the M. E. Church became divided, chiefly on account of the slavery question. The controversies and bitterness thus engendered, retarded the work of the church and added to the religious stagnation which had settled down upon the country.

CHAPTER XI.

DENOMINATIONAL MOVEMENTS—CONCLUDED.

In the great revivals which swept over the country during the first half of the nineteenth century, there was scarcely a denomination which did not share in the quickened spiritual life of the period. Said Dr. Gardner Spring: "The period, commencing with the year 1792, and terminating with 1842, was a memorable period in the history of the American church. Scarcely any portion of it but was visited by copious effusions of the Holy Spirit. From north to south, and from east to west, our male, and more especially our female academies, our colleges, and our churches drank largely of this fountain of living waters."*

Bishop McIlvaine of the Protestant Episcopal Church, speaking of the influence of revivals in his own denomination, said: "During this period, our Episcopal churches, under a greatly extended and more earnest and evangelical ministry, were in many places favored of God with marked manifestations

* Humphrey's *Revival Sketches*, p. 214.

of the power of the Spirit; bowing the hearts of many persons, within a short space of time, to the obedience of Christ. I have nowhere seen more fruitful 'revivals of religion,' in which conversions were more marked, the spiritual results more beneficial and permanent. How many of our clergy can tell of such movements under their labors, and bless God for their issues of life. And how many can point to revivals in Episcopal churches as marking their spiritual birthdays."*

Three denominations of minor importance—the United Brethren in Christ, the Evangelical Association, and the Cumberland Presbyterians, all of which came into existence about the beginning of the century, are deserving of special mention on account of the influence which they have exerted upon the revival history of our country.

The earliest of these, the United Brethren in Christ, owe their origin chiefly to the labors of Philip William Otterbein, whom Asbury characterized as "the holy, the great Otterbein." He was born June 3, 1726, at Dillenburg in the duchy of Nassau, Germany, was educated at Herborn, and came to America as a German Reformed missionary in 1752. His first settlement in this country was at Lancaster, Pa., which then had the second largest German Reformed Church in the colonies. He

*Ibid., pp. 221, 222.

afterwards preached at various other places in Pennsylvania and Maryland, but for nearly twenty years prior to his death in 1814 he was pastor of an independent German congregation in Baltimore.

During Otterbein's Lancaster pastorate he met with a deeper religious experience, which led him to enter upon revivalistic labors with great fervor. Not alone to the congregations of which he was pastor did he thus minister, but to the surrounding neighborhoods he made frequent visits, conducting evangelistic services and enlisting the co-operation of the spiritually minded in these efforts for the regeneration of men.

In this work he early became associated with Martin Boehme, a pious Mennonite, whom he had met at a great barn meeting near Lancaster. Boehme was engaged in a similar work and after hearing him preach, Otterbein was so impressed with the similarity of their views and purposes, that he embraced him, exclaiming: "We are brethren," whence the denomination at a later time is supposed to have taken its name.

The labors of Otterbein and Boehme resulted in the formation of a number of societies of pious believers in various parts of Pennsylvania and Maryland, who were not encouraged to leave the churches of their birth. For their spiritual guidance and instruction, teachers or preachers were appointed

who visited them from time to time. Eventually some form of organization became necessary, and conferences were formed, the first one meeting in 1789. In 1800 these scattered societies were united into one body which was denominated "The United Brethren in Christ." An itinerant system and a form of church government similar to that of the Methodists were adopted, and during the period this denomination did a great work in the evangelization of the scattered German pioneers, though in subsequent times the work of the church has been chiefly among an English-speaking population.

Although there never was any organic connection between the Methodists and the United Brethren, there always was the warmest sympathy and the heartiest co-operation between them. A lasting friendship sprang up between Asbury and Otterbein, the former of whom used his influence to cause the latter to accept the work with which he was so long identified at Baltimore. When Asbury was set apart to the office of bishop, at his request, Otterbein assisted in the ordination service, and when the latter died Asbury wrote in his journal: "Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows in learning, wisdom and grace, and yet seeking to be known only to God and the people of God.'

Similar in origin and purpose was the Evangeli-

cal Association. In 1790 Jacob Albright, a successful manufacturer of brick and tile in Lancaster County, Pa., met with a sore bereavement in the death of several of his children. By this providence and the funeral sermons which were preached, he came into a sense of conviction for sin, from which he ultimately found relief through the prayers and exhortations of one Adam Riegel, an independent lay preacher. Upon conversion Albright united with the M. E. Church. Eventually he was led to believe that God had called him to the evangelization of the German-Americans in the country round about. But the Methodists did not then contemplate a work among a foreign-speaking population, and so meeting with no encouragement from the church of his choice Albright was compelled to organize his converts into independent societies, but along lines for which the Methodists served as a model. These societies eventually became known as the Evangelical Association, of which Albright was the first bishop, an office which he did not long fill, owing to his death in 1808. But the work which he inaugurated lived and was instrumental in leading many thousands of German-Americans to embrace the gospel of Christ.

The Cumberland Presbyterians originated in the great revival which visited Kentucky and Tennessee about the beginning of the century. This work, as

we have seen, commenced with the labors of Rev. James McGready in Logan County, Ky. The work soon spread and the necessities became such that uneducated men were ordained to the ministry to enter the fields which had already whitened to the harvest, and for the demands of which the laborers were far too few. On this account and also because it had permitted candidates for ordination to except certain of the doctrines of the Westminster Confession, the Cumberland Presbytery was dissolved by the Synod of Kentucky in 1806.

After seeking in various ways for redress but in vain, certain members of this exscinded Presbytery reorganized the Cumberland Presbytery in 1810 as an independent Presbytery, eliminating those doctrines which savored of what they regarded as fatalism. By 1813 the growth had been so great that the work was divided into three Presbyteries and the Cumberland Presbytery was resolved into the Cumberland Synod. By 1829 this Synod had become a General Assembly, which accounts for the origin of the church and its name.

The outgrowth of a revival, as might be expected, the Cumberland Presbyterians were essentially revivalistic. Camp-meetings and circuit preaching were the principal means employed to reach the people. The early preachers manifested an unusual activity for the evangelization of the frontier settle-

ments of the south and southwest. But the evangelistic zeal of the church far exceeded its ability to care for those converted under its labors, as a consequence of which large numbers of its converts became absorbed in other denominations. The work accomplished by this denomination in the salvation of men was a worthy one, and one for which the Cumberland Presbyterians are deserving of honorable mention in the annals of American revivals.

Having devoted considerable attention to the denominational movements of the first half of the nineteenth century, we are prepared to sum up the results of the period. The Awakening of 1800 turned back the tide of infidelity, aroused the churches from the lethargy into which they had fallen, and gave to them a profound impulse towards the work of evangelization. But much still remained to be accomplished, "and there remained yet very much land to be possessed." The frontier settlements needed to have the gospel preached to them, while multitudes in various portions of the country were as yet uninfluenced by the churches. As a result of the remarkable revivals and revival movements from 1800-1850 the religious character of the country was greatly changed. At the commencement of the century only one out of every fifteen persons was connected with an evangelical church, and there was but one church organization to every

1740 inhabitants, but by 1850 one out of every seven persons was a member of an evangelical church, while there was a church organization to every 895 inhabitants. The frontier settlements had been evangelized and the colleges of the land had been blessed with showers of refreshing grace. Truly a marvelous record for so short a time. But as the period came to a close the darkening shadows were beginning to gather. Worldliness and indifference were robbing the churches of their power and revivals were rare. Happily these conditions did not long prevail, but were overcome by that remarkable awakening, known as the Great Revival of 1857.

CHAPTER XII.

THE GREAT REVIVAL OF 1857.

THE Great Revival of 1857-1858 was preceded by a combination of circumstances, which from a purely human standpoint would have been regarded as an unfavorable preparation for an extensive religious awakening. A consideration of these circumstances is necessary to an understanding of the providential character of this remarkable work of grace.

It was a time of intense political excitement. Already were heard the distant mutterings of that fearful storm which, in all its direful fury, was destined to burst over this fair land of ours, visiting north and south alike with the desolations of an internecine war. As early as the Presidency of Andrew Jackson, the slavery question had begun to assume proportions of national importance. The rapid march of events—the founding of the "Liberator" by William Lloyd Garrison, the assassination of Lovejoy, the work of Wendell Phillips and his coadjutors, the passage of the Fugitive Slave Law, the

publication of "Uncle Tom's Cabin," the Kansas-Missouri warfare, and the Dred Scott decision of the Supreme Court—had served to keep the slavery question before the minds of the people, so that by the autumn of 1857 public feeling was at fever heat upon the subject.

It was a time of spiritual declension. From 1840 to 1845 much excitement was aroused in various parts of the country on account of the views propagated by William Miller and others in sympathy with him concerning the second advent of our Saviour and the end of the world. From a study of Daniel and the Book of the Revelation, April 23, 1843, was the date agreed upon for our Lord's appearing. As the time drew near the excitement in numerous portions of the land became intense. Great meetings were held and extensive preparations were made for the coming of the Lord. Ascension robes were prepared. Multitudes neglected their work, and many who were rich generously sold their goods and gave to the poor. The day arrived, but it brought with it no remarkable phenomena. Nothing daunted, the leaders of the movement concluded that the time of the advent was to be March 22, 1844, and their deluded followers again made ready for the coming of the Son of man. "The specified day came, as calm and bright a harbinger of spring as ever shone upon the earth. The Son of

man did not appear in the clouds of heaven." Other dates were set, but the results were equally disappointing. Finally the confidence of the public became shaken and the excitement was at an end. The faith of many was staggered, not a few became infidels, others passed over to materialistic views, while those who returned to the churches were for a time unfitted for Christian service. As a consequence public confidence in religion became impaired, and churches were made the subject of ridicule and abuse. Revivals were few. From 1843 to 1857, there were several years during which the accessions to the churches scarcely equalled the losses sustained by death and discipline.

The Great Revival, moreover, was preceded by a period of financial and commercial prosperity unprecedented in the history of our country. The discovery of gold in California, the accessions of territory by conquest in the Mexican War, the opening up for settlement of vast tracts of arable land throughout the west and northwest stimulated trade and immigration. A great impetus was given to the latter by the famine in Ireland and the revolutions which had taken place in nearly every European state. Multitudes flocked to this country, drawn hither by the promise of cheap and fertile lands. Thus the great west became peopled and developed. Cities, territories and states grew up in

rapid succession. Population increased at an enormous ratio. Railroad building almost assumed the form of a craze. Within a few years the railroad mileage of the country increased fourfold. Speculation was rife. Gigantic schemes were proposed for the internal improvement of the country and projects for speedy enrichment multiplied on every hand. Thus it was that the "cares of this world, and the deceitfulness of riches, and the lusts of other things" so preoccupied the minds of men that they became utterly indifferent to the claims of religion.

These conditions, however, were suddenly reversed. In the autumn of 1857 the country was visited with a severe financial panic, caused by excessive railroad building, over-speculation and a wild-cat currency system. Each state regulated its own banking system. Some of the banks were good, others were not, and as they issued their own notes in accordance with the respective state laws, the country became flooded with bank-notes of uncertain value. Speculation in land was bolstered up by means of mortgages. A crash was inevitable. When it came, merchants by the thousands all over the country were forced to the wall, banks failed, and railroads went into bankruptcy. The financial ruin of the country seemed complete. Interest on first-class securities rose to 3%, 4%, and even 5% a month. Upon ordinary securities no money

was obtainable. Specie payments were suspended. Manufactories were shut down and vast multitudes were thrown out of employment. In New York City alone thirty thousand lost employment on account of these stringent conditions. All classes were confronted by hard times. In the midst of these disasters men had time to think, and when ruin stared them in the face they could find refuge in God.

It must not be supposed, however, that the financial panic of 1857 was a cause of the Great Revival. Adversity does not always drive men to God. "In the year 1837 there was a commercial revulsion, quite as widespread and unexpected as that of 1857, and ten-fold more disastrous; yet there was no unusual turning to religion, no mighty movement of the popular mind, no upheaving of the foundations."*

Notwithstanding these unfavorable conditions a revival commenced, which was so unpretentious in its origin, but so mighty in its influence and results as to be the undoubted work of God. If ever a season of grace was providential in its inception, pre-eminently so was the Revival of 1857-1858. The down-town church problem was then a pressing one in many of the churches in New York City. The increasing demands of trade made heavy

* Chambers' *Noon Prayer Meeting*, p. 284.

encroachments upon the early residence section of the city. "Streets once filled with the families of substantial and opulent citizens were invaded by shops and warehouses, and in a short time entire rows of houses, which formerly had served their occupants at once for a place of business and a dwelling, were replaced by stately blocks adapted solely to business purposes." There seemed to be no diminution of population in these down-town districts, but now it was composed of a large foreign element and consisted chiefly of the submerged classes who apparently were beyond the reach of religious influences. Consequently church attendance decreased at an alarming ratio, and became scarcely a tithe of what it had been in former days. In view of these circumstances the Brick Presbyterian Church and the Broadway Tabernacle had been forced to move to more inviting districts. A similar situation confronted the old North Dutch Church located at the corner of Fulton and William Streets. For many years it had served a purpose of eminent usefulness, but at the time of which we write it was suffering a state of decline. Instead of removing to some other portion of the city the church decided to secure the services of a lay missionary, and if possible reach the unchurched masses which had gathered about it.

Mr. Jeremiah C. Lanphier was employed for this

purpose. He was born at Coxsackie, N. Y., in 1809, and for a period of more than twenty years had been engaged in mercantile business in New York City. In 1842 he had made a public profession of religion and had united with the Broadway Tabernacle. Later he became affiliated with the Brick Presbyterian Church, of which he was a member when he entered the service of the North Dutch Church as a lay-missionary. An eastern journal of the period described him as "tall, with a pleasant face, an affectionate manner, and indomitable energy and perseverance; a good singer, gifted in prayer and exhortation, a welcome guest to any house, shrewd and endowed with much tact and common sense." Relinquishing at once his secular affairs, Mr. Lanphier entered heartily upon the duties of his new position July 1, 1857.

It was his first effort to reach the unchurched masses in that section of the city. The field was divided up into districts into which Mr. Lanphier went, calling upon every family and where it was possible upon every individual. A neat folder, commending the lay-missionary, giving a brief history of the church and containing a description of its services, was placed in the hands of those visited. Bibles and tracts were distributed, and by the employment of all justifiable means, the missionary sought to attract the masses to the church and to

their Saviour. Especial attention was devoted to the hotels and boarding-houses in the vicinity. Pews were set apart for the use of such; the proprietors were informed that they and their guests would be welcome at the services, notices of which were displayed in these places, and small cards bearing announcements of the same were put into the hands of the chambermaids for distribution among the guests on the Sabbath day.

Amid the difficulties and discouragements which Mr. Lanphier met, he found comfort and strength in prayer. It occurred to him that it might be profitable for others, especially those engaged in business pursuits, to retire from their activities for a brief communion with God. The noon hour seemed the most feasible one, and by making the services sufficiently varied in character, with the understanding that persons might come or go at pleasure, it was thought that such a service might prove to be a source of helpfulness to all who could attend.

At twelve o'clock on Wednesday, September 23, 1857, the room on the third floor of the Consistory Building, in the rear of the North Dutch Church on Fulton Street, was opened for a noon prayer meeting. In his missionary visits Mr. Lanphier had announced the fact of such a meeting. Hand-bills were also liberally distributed in hotels, shops, fac-

tories, mercantile establishments, counting-rooms, and private residences in the neighborhood. At the appointed hour, Mr. Lanphier was the only one present. Thirty minutes slowly passed away, when finally the first attendant appeared. Others came in one by one until the whole gathering numbered six persons. Wednesday, September 30, at the second meeting, twenty persons were present. The week following, on October 7, the number had increased to forty. It was not the original purpose to conduct these meetings daily, but on Wednesday only of each week. Between the second and third meetings, after due consideration, it seemed advisable to make the meeting semi-weekly or daily. Strange to say the purpose of so doing was anticipated at the third meeting itself, when a proposition was made and carried to have the services daily.

During the weeks that followed, the increase in attendance was slow but sure. Men of all classes and conditions attended the service. Capitalists and laborers, manufacturers and artisans, professional men, merchants and clerks, butchers and bakers, men from every walk in life were represented from day to day. Draymen would drive up to the curb stone and securing their teams, would enter the service long enough for the singing of a hymn or a season of prayer, and then be off to their work. At first the attendance was composed of men, but

gradually the gentler sex began to drop in one by one until a fair proportion of the attendants were women.

By the middle of January, the attendance had increased until all three of the lecture rooms in the Consistory Building were filled to overflowing, and simultaneous meetings under different leaders were there conducted.

As the interest increased other places were opened for prayer throughout the city and Brooklyn, where a daily prayer meeting had been instituted at Plymouth Church, nearly if not quite simultaneously with the Fulton Street meeting. By spring more than twenty different prayer meetings had been established in New York City alone. Some of the largest churches in the city were filled to overflowing, multitudes crowded into the Free Academy, and the fire and police departments opened their doors for the service of prayer. Merchants opened rooms in their stores where their clerks could meet at stated times for communion with God. In addition to the noon prayer meetings, similar gatherings were held at nearly all hours of the day to accommodate the convenience of every one.

Not only were these prayer meetings held in different parts of the city, but preaching services at unwonted times and in unaccustomed places were conducted to further the interests of this great

revival. Burton's Theater, on Chambers Street, in the very center of New York's commercial activity, was employed for this purpose. Here the thronging multitudes listened to the stirring sermons and ringing appeals of Henry Ward Beecher, Theodore L. Cuyler, Robert M. Hatfield, and other eminent divines of the day. Everywhere religion seemed to be the common topic of conversation. An unwonted activity manifested itself in all the churches of the metropolis. Clergy and laity alike seemed to be engaged in the all-important task of enforcing the claims of religion and placing before men the duty of repentance and the necessity of faith in Jesus Christ.

The publicity given to the movement in the public press was an efficient means in promoting the revival. Reporters were detailed to narrate the progress of the meetings. Startling headlines called the attention of the public to the latest "Revival News" of the day, and for the time being, criminal trials, politics, casualities, etc., were overshadowed by the remarkable religious interest which had been awakened. At one time the New York dailies published several extras filled with accounts of the progress of the work in various parts of the land. For such a movement could not long remain local. On the wings of lightning the revival spirit spread to the various cities throughout the Northern States,

and "daily union prayer meetings" were at once established to promote the interests of religion and reach the hearts of men. Brooklyn, Philadelphia, Albany, Boston, Cincinnati, and Chicago, soon were brought under the influence of the Great Revival.

Philadelphia was one of the first cities to be reached by the revival movement. The winter preceding, Rev. James Caughey, the eminent Methodist revivalist, conducted a notable series of meetings in the city, during the progress of which some five hundred persons or more were converted. This served no doubt as a gracious preparation, but the revival itself was a direct result of the work in New York City. A young member of the Philadelphia Young Men's Christian Association had attended some of the early meetings at Fulton Street, and thinking that a similar service might be of profit in his own city, he broached the subject to some of his fellow members in the Association. The proposition met with favor, and on November 23, 1857, a noon prayer meeting was inaugurated at the Union Methodist Episcopal Church. The attendance was at first discouraging, never exceeding thirty-six. At length it was thought best to secure a room more centrally located, and the anteroom of Jayne's Hall was engaged for that purpose, early in February, 1858. Little by little the interest and the attendance increased until it became necessary to hold

the service in the large hall. Within an incredible space of time the seats and galleries were filled to overflowing. For weeks there was an attendance of three thousand daily at the Jayne's Hall meeting. Similar meetings were instituted at the Handel and Hayden Hall, American Mechanic's, and various other places throughout the city. Daily preaching services were sustained and a special prayer meeting was established for the firemen of the city. Early in May a big tent was purchased at a cost of two thousand dollars, and during the four months that it was pitched in the city it had an aggregate attendance of more than one hundred and fifty thousand persons. The spirit of prayer seemed to pervade the city, and as a result of the various services, it was estimated that ten thousand persons had been converted during the year, one denomination alone receiving three thousand accessions and another eighteen hundred.

At Boston, where Charles G. Finney was laboring, a daily business men's prayer meeting was instituted at the Old South Church, but from the very first the place was too strait for them and numerous other daily prayer meetings were established throughout the city. Ladies' meetings were conducted daily by Mrs. Finney in the vestry of the Park Street Church. The whole city was moved and the revival became so general that it was impossible to make an

estimate of the number of conversions that would approximate the truth. Unitarians and orthodox alike became interested and attended the various meetings in large numbers.

In Chicago, the Metropolitan Theater was daily crowded with two thousand attendants and upwards, while various churches opened their doors for the service of prayer. Thus the revival went on, extending from city to city and from state to state, increasing in momentum and power as the months passed by.

Besides the influence of the noon prayer meeting there were other forces at work for the promotion of the revival. In the late autumn of 1857 a revival convention was called at Pittsburg, which was largely attended by ministers and influential laymen. Such topics were discussed as the obstacles in the way of revivals, the means of promoting them, the encouragements to seek them. A ringing appeal to the churches was formulated with the request that it be read from the various pulpits. It was recommended that the official members of churches meet and discuss such topics as had received consideration at the convention, and that plans be adopted for systematic visitation, in order to effect a general revival. Accordingly the first Sabbath in January, 1858, was observed by many Presbyterian and other pastors in preaching upon the necessity for a revival,

and the following Thursday was set apart as a day of humiliation and prayer. Soon after the Pittsburg convention, a similar gathering assembled at Cincinnati with the same object in view. The influence of these conventions was highly beneficial and an added impetus was given to revivals throughout the country.

Not only did the great cities feel the throbbings of this mighty movement, but there was scarcely a village, or hamlet, or community throughout the Northern States that was not visited with showers of refreshing grace. A divine influence seemed to pervade the land. The minds of men were wonderfully moved and their hearts were strangely softened. Those who were unaccustomed to pray or attend divine worship became deeply interested and could be reached with little difficulty. It was said that there were towns in New England where scarcely an unconverted person remained. In one of Mr. Finney's Boston meetings a gentleman arose and said, "I am from Omaha, in Nebraska. On my journey East I have found a continuous prayer meeting all the way. We call it two thousand miles from Omaha to Boston; and here was a prayer meeting about two thousand miles in extent."

One section of the country alone was not powerfully affected by this revival. Slavery seemed to rest like a great pall upon the Southern States and

apparently prevented this divine visitation from extending thither to any remarkable degree. The contentions about the "peculiar institution" were so numerous, and the public mind seemed to be so occupied with questions relating thereto that the operations of the Holy Spirit were shut out and no great results were realized.

If the South did not profit to any great extent in this movement, its influence was felt abroad. There can be no question that the great revival, which visited Ireland in 1859 and extended to England and Scotland, received its impulse in part from the revival in America. By steamer and packet, in letter and tract and newspaper, the tidings were carried until a general expectancy and desire were awakened on the part of the British public for a similar visitation on that side of the water. Moreover in 1858 the Fulton Street prayer meeting was visited by a delegation from the Presbyterian Synod of Ireland for the purpose of studying this remarkable movement that the way might thereby be prepared for a work of grace among their own countrymen. The following year a great revival, resembling in many respects the one in America, swept over the British Isles, producing similar results for good.

The characteristics of the Great Revival were such as to make it absolutely unique. It stands apart

both in its method and its aims from every other great awakening. There were no efforts to get up a revival or to arouse great public interest upon the subject. None of the elaborate machinery of modern revivals was made use of. There was no concerted action and there seemed little likelihood that the principal means used should produce results of unusual magnitude. From its very inception this revival was the work of God. A humble layman, an ordinary man, who was laboring for the spiritual welfare of others, cried out in his supplications: "Lord, what wilt thou have me to do?" and a business men's prayer meeting at the noon-tide hour was the result. An inopportune time, some would have said, but it became a source of blessing to thousands and tens of thousands. Its influence was felt throughout this broad land of ours, and tidings thereof were wafted abroad to other shores to inspire men in lands afar with hope and faith that God would bless them and pour out his Spirit for the salvation of the people.

Providential in its origin, it was providential in its continuance. Bishop McIlvaine, in his annual address before the Diocesan Convention of Ohio, said: "As for myself, I desire to say that I have no doubt 'whence it cometh.' So far as I have had personal opportunities of observing its means, and spirit, and fruits; so far as I have had opportunity

of gathering information about it, from judicious minds, in various parts of my own Diocese, and of the country at large, I rejoice in the decided conviction that it is 'the Lord's doing;' unaccountable by any natural causes, entirely above and beyond what any human device or power could produce; an outpouring of the Spirit of God upon God's people, quickening them to greater earnestness in his service; and upon the unconverted, to make them new creatures in Christ Jesus."

This divine visitation, providential in its character, was emphatically a lay revival. There was no evangelist of national reputation, no minister, however influential, to whom credit could be given for this mighty work of grace, even as the indirect instrument of its accomplishment. The revival was carried on independently of the ministry and almost without their aid. The ministry were not ignored, nor was there in any sense an opposition to them. They carried on their regular services, but to greatly increased congregations, which were the immediate fruits of the revival, and by their preaching and prayers they gave encouragement to the work and co-operated in it. The laity were especially active. The movement commenced with the efforts of a layman, it enlisted the sympathies and energies of other laymen throughout the country and was carried on chiefly through their instrumentality.

The methods employed for the furtherance of this work were the distribution of tracts, personal work, and the daily union prayer meetings. In some instances, as at Burton's Theater, New York, and elsewhere, preaching was employed to promote the revival after it had commenced, but this was exceptional and in most cases there was but little preaching aside from that of the regular Sabbath services. The principal means relied upon were the daily union prayer meetings. Said Finney: "There was such a general confidence in the prevalence of prayer, that the people very extensively seemed to prefer meetings for prayer to meetings for preaching. The general impression seemed to be, 'We have had instruction until we are hardened; it is time for us to pray.' The answers to prayer were constant, and so striking as to arrest the attention of the people generally throughout the land. It was evident that in answer to prayer the windows of heaven were opened and the Spirit of God poured out like a flood."*

The purpose of the original noon prayer meeting on Fulton Street was not the conversion of sinners. It was designed for those engaged in the active pursuits of life, that, in the midst of their cares and activities, they might withdraw their minds from their duties and perplexities and find spiritual re-

* *Autobiography*, p. 444.

freshment in a brief communion with God. In the first instance it was simply a revival of prayer. Men came together to pray and wait before the Lord. It was but natural for men who pray to work and put forth efforts for the conversion of their fellows. However much we may expatiate upon the innate selfishness of men, it is none the less true that on great occasions, at unusual crises, there is a higher, nobler altruistic instinct which manifests itself in active endeavors for the welfare of others. As the interest at the Fulton Street meeting deepened, it proved no exception to this general rule. Requests for prayer, either on the part of unconverted persons themselves or in their behalf on the part of interested friends, soon began to multiply, and as the work went on these requests became more importunate and more earnest. To pray and not to work was impossible. As men prayed for others they manifested an unwonted activity in their behalf. They dealt personally with the unconverted. They invited them to the meetings. They distributed handbills and tracts. Time and effort were expended to further the interests of the revival. But underlying the use of all external means and agencies was the predominating spirit of prayer. The recorded instances of answered prayer were remarkable and volumes have been written upon the subject. Throughout this work of grace the daily

union prayer meetings continued to be the principal means for its promotion.

A contemporary description of one of these prayer meetings, that at Philadelphia, will afford some idea of the chief means employed for the furtherance of this mighty revival: "There is no noise, no confusion. A layman conducts the meeting. Any suitable person may pray or speak to the audience for *five minutes only*. If he does not bring his prayer to a close in that time, a bell is touched and he gives way. One or two verses of the most spiritual hymns go up, 'like the sound of many waters;' requests for prayer for individuals are then made, one layman or minister succeeds another in perfect order and quiet, and after a space which seems a few minutes—so strange, so absorbing, so interesting is the scene—the leader announces that it is one o'clock, and punctual to the moment a minister pronounces the benediction, and the immense audience slowly, quietly and in perfect order, pass from the hall! Some minister remaining to converse in a small room off the platform with any who may desire spiritual instruction."*

There was nothing about this revival which led to flagrant evils or violent abuses. There were none of the exciting agitations or lamentable disorders, which had characterized some of the earlier Ameri-

* *The Noon Prayer Meeting*, p. 273.

can revivals, particularly the Great Awakening. Excitements there were to be sure, but not of an unhealthy character. The excitement, or more properly the deep interest, of the Revival of 1857 was brought about by the publicity given to the movement through the columns of the public press and in topics of conversation, all of which had a tendency to draw the attention of the unconverted, with a compelling force, to a consideration of the concerns of the soul. Revivals have been compared to spring freshets, but this revival could be compared more appropriately to a May shower, gentle in its influence, but refreshing and far-reaching in its consequences. Imperceptibly almost the revival commenced, gradually it increased in interest and power until the whole nation and even foreign lands had felt its gracious influence. It did not subside with any unfavorable reaction or as the result of an unhealthy excitement. It reached the height of its influence and then quietly, almost imperceptibly it waned, leaving the churches and communities which it had visited more spiritual, stronger in their influence for good, and richer in countless ways, having a more abiding confidence in God who reigns above, and with a more hopeful view for the ultimate conversion of the world.

In every great awakening there is a tendency to exalt the means employed above the instrument who

makes use of such means. Such a tendency appeared in this revival. There was a disposition on the part of some to overlook the sovereign workings of the Lord and to attribute the results to the daily union prayer meetings, to the zeal of the laity and their active endeavors for the salvation of men. The story is told of one who said that in his estimation "the great power of the church for the salvation of souls, now, consisted in the union prayer meetings and the union Sunday School." Another expressed the opinion that the "Young Men's Christian Association had come to take religion out of the church and ventilate it." Such views, if persisted in, might have wrought incalculable injury to the cause of Christ, but they were wisely discountenanced, so that the revival came, exerted its powerful and far-reaching influence, and quietly passed away, without having been impaired by any appreciable ill-effects.

Four notable results mark the achievements of the Great Revival. *First, The number added to the Churches.* Speaking in his diocesan address of the extent of the revival, Bishop McIlvaine said: "There have been, in the American churches, revivals as pure and simple, and in their sphere as effective for good. But we read of none of such extent; reaching at the same time so many people; scattered over such a length and breadth of territory; appearing in so many denominations of Christians, of widely sep-

arated ecclesiastical institutions; leavening so many colleges and other institutions of education; so penetrating with one and the same influence all gradations of society, from the most cultivated to the most unlettered; in cities and villages, in the counting-house of the merchant, in the work-shop of the mechanic, in factories, in printing-offices, among classes of persons usually regarded as peculiarly removed from and fenced against the influence of gospel truth. How can we witness all this, and not see the hand of God and take courage, and desire and pray for more and more of such manifestations of his grace?"

There was scarcely a religious denomination which did not share in the gracious fruits of this revival. Various estimates of the number converted range from three hundred thousand to one million persons. It is impossible to estimate with accuracy the numerical results, but an innumerable host whom no man can number were converted, most of whom united with some branch of the church of Christ. In the city of Philadelphia alone there were ten thousand conversions. For a period of six to eight weeks, when the revival was at its height, it was estimated that fifty thousand persons were converted weekly throughout the country, and as the revival lasted for more than a year it becomes evident that the sum total of conversions reaches a figure that is

enormous. Conservative judges have placed the number of converts at five hundred thousand, and this estimate in all probability is approximately correct.

A second result of the Revival was the Organization of the Laity for aggressive service. Formerly the idea had found wide acceptance that the work of the church was to be done by the pastor in conjunction with his church officiary. In this respect the influence of the revival was quite revolutionary, but it was a wholesome revolution which tended to magnify the usefulness of the church many-fold and make it a more effective agency for good. The laity were aroused as to the possibilities of their usefulness. Having witnessed the fruits of their labors in this movement laymen came to realize that they had a part, and by no means an unimportant part, in the extension of Christ's kingdom. An awakened laity infused new energy and new life into the various activities of the church. Their energies became enlisted to a greater extent in all phases of Christian work and now found expression in the Young Men's Christian Association, the Sunday School, City Missionary organizations, and kindred forms of activity.

The revival, moreover, served as a great training school for laymen, and brought to light the abilities of such men as D. L. Moody, who has left a lasting impress upon the history of American Christianity,

and whose life and public services will receive ample consideration at its appropriate place in this narrative.

One of the great lessons which this revival was calculated to teach was that the work of the church was not committed to the clergy alone nor to the laity, but that both have their appropriate sphere in the church and by their mutual co-operation the largest results are accomplished and the greatest usefulness of the church is conserved.

A third result of the Revival was the Promotion of Interdenominational Fellowship. Hitherto the various denominations had viewed one another with feelings of mutual suspicion and distrust. But in this work of refreshing there was no room for sectarian strife or jealousy. Arminian and Calvinist, Baptist and Pædo-Baptist, Congregationalist and Episcopalian, the Methodist in his glowing zeal and the Friend in his quiet conservatism, all had been blessed. Sharing thus in the fruits of the revival, they could not but magnify the things which they held in common, in contrast to the differences which kept them apart.

The fourth result of the Revival was a Providential Preparation for the Civil War. As the Great Awakening enabled the feeble colonies to pass through the baptismal fires of the American Revolution and preserved the religious institutions of the

country from complete impairment in that struggle, so the Great Revival of 1857-1858 served to prepare the people and sustain them in the fearful cataclysm which swept over our country in the early sixties and threatened to blast forever our free institutions. It is interesting to raise the question how this nation could have passed through the dark and trying times of war had it not been preceded by the "most extraordinary and widespread revival ever known on this continent." It was the religious influences generated by this revival which served to give strength to the wearied soldier on his long forced marches; which inspired him with courage amid the perils and carnage of battle; which brought comfort and support to the sufferer in the hospital or the grewsome prison-pen; and which gave dying peace to many a youth who sacrificed life upon the altar of his country.

The revival nerved and fortified the church for this fearful struggle. The church sent forth her sons to the conflict, and while she gave much, ofttimes her all, yet as the war progressed, there was no diminution in her zeal. Her resources seemed to be inexhaustible. Instead of retrenching in her missionary gifts and activities, notwithstanding a depreciating currency, the power of the church to give seemed only to be multiplied, while her activities during the long struggle suffered no serious impairment.

CHAPTER XIII.

THE PERIOD OF THE CIVIL WAR.

The Great Revival did not allay the sharpness of the controversy over the slavery question. In the fall of 1859 the famous raid of John Brown occurred, and a year later the election of Lincoln to the Presidency brought the issue to a crisis. The Southern States seceded soon after and formed the Confederacy. The North still hoped for a peaceful adjudication of the difficulties which imperiled the life of the nation, but that hope was dissipated by the attack on Fort Sumpter. From that time until the fall of Richmond and Atlanta, war with its scenes of carnage and disaster raged between the two sections.

Such conditions could not fail to affect profoundly the religious life of the nation. In some communities every male church member capable of bearing arms was at the front fighting for his country. Many who were thus called away perished in battle, while others became demoralized through

the deleterious influences of camp and army life, and were lost to the churches. The war was the topic of the day, the theme of conversation, and its items filled the columns of the public press. Stirring news of battle and tidings from the front absorbed the attention of the people. But the excitements of the time did not cause any appreciable decline in the life of the churches. Multitudes of church records throughout the Northern States testify to the fact that there was not only no diminution in religious interest, but that on the contrary church and Sunday School attendance greatly increased. Where able-bodied men had gone to the front, the aged, the women, and the children filled their places and maintained the work of the church with unflagging energy and undiminished zeal.

Not only were the churches at home well cared for, but earnest efforts were put forth for the religious welfare of those who were at the front, endangered not only by the perils of war, but by the temptation to immorality, laxity, intemperance and vice, more or less incident to army life. Among the important agencies for this purpose was the Christian Commission, formed in New York City, November 14, 1861, at the call of the Young Men's Christian Association. The work of this Commission has been summed up as follows: "From November, 1861, to May, 1866, this Commission

disbursed, both for the benefit of the patriot soldiers of the Union and for the Confederate wounded that fell into our hands, the sum of $6,291,107. We employed 4,859 agents, working without recompense, an aggregate of 185,652 days. These agents held 136,650 religious services and wrote 92,321 letters for the soldiers. They gave away 1,466,748 Bibles (in whole or in part), 1,370,953 hymn-books, 8,603,434 books or pamphlets, 18,189,863 newspapers and magazines, and 30,368,998 pages of religious tracts. They also greatly assisted in the operations of the Sanitary Commission, which expended in the same time $4,924,048, making an aggregate, by the two, of $11,215,155, poured out as a free-will offering by a grateful country for the moral and physical welfare of its brave defenders."*

In religious zeal the South was not one whit behind the North. In July, 1861, the Evangelical Tract Society, corresponding to the American Tract Society, was organized at Petersburg, Va. It published a religious paper for soldiers, and put into circulation during the war 50,000,000 pages of tracts. The various denominational publishing houses, private individuals, and the Bible Society of the Confederate States, formed in March, 1862, engaged in the work of circulating tracts, religious papers, Bibles, etc. There is no means of obtaining

* Dorchester's *Christianity in the U. S.*, p. 688.

accurate statistics of this work, but thousands of dollars were expended, and millions of pages of religious literature were put into circulation. Missionaries and colporters were employed to assist the chaplains in ministering to the religious needs of the soldiers.

By the use of such means and the co-operation of praying officers a revival commenced, which became so extensive and powerful as to be termed the "Great Revival in the Southern Armies."

The battle-field and camp may seem a strange place for a revival of religion. Instances there are on record of a praying soldiery. Many eminent commanders, like Washington, Wellington, Havelock and others, have been devout and earnest Christians. Cromwell's "Old Ironsides" who went into battle praying and chanting Psalms are often referred to. But a revival in an army actually engaged in deadly warfare was an occurrence hitherto unknown in history. The influences of the camp are not favorable to the cultivation of the virtues and graces of religion. There is little disposition to promote meekness, humility, faith, and love, which constitute the chief elements of the Christian faith. The tendency is in the opposite direction. Young men entering the army are withdrawn from the restraints of home, the presence of praying parents, the influences of church and Christian society, and are sub-

jected to the temptation of a thousand vices. Gambling, drunkenness, lewdness, profanity, and a spirit of recklessness are the besetting sins of army life. The dangers incident to warfare and the carnage of battle, instead of being aids to sober reflection, often promote an indifference to religion and a spirit of recklessness respecting this present world and that which is to come. Religion, soldiers often admit, may be adapted to the pursuits of peace, but not to the murderous arts of war, and so the drift is towards godlessness and irreligion.

In spite of these unpromising conditions a revival of unusual power broke out, and extended from post to post, and from camp to camp, until there was scarcely a regiment or company in the Southern Army which was not affected by its gracious influences. The first tokens of this work appeared in the autumn of 1861 in the armies encamped about Richmond. The scenes of battle often served as impressive lessons and from the hospitals there came expressions of deepening interest on the part of those who had been wounded. From the hospital the revival spirit was carried back to the camp and each new convert became an evangel to bear the gospel tidings to others. The story is told of one who had been converted in the hospital and on his return he invited any who might be interested to join him in a prayer meeting. Five were present, and from that

little gathering a work was inaugurated which resulted in more than a hundred conversions.

As the revival extended from company to company, from regiment to regiment, from brigade to brigade, and from camp to camp, it increased in intensity and power. After Lee's invasion of Maryland and the battle of Sharpsburg, there was a manifest increase in the religious interest of his army, occasioned no doubt to some extent by a sense of the perils which they had so narrowly escaped.

The first glimpses of the revival in the West were seen in the year 1863, in the army of the Tennessee, where a work was inaugurated, during the progress of which some thousands were converted. By midsummer the awakening had become general throughout the Confederate armies. At Fredericksburg and in the armies encamped in its vicinity there were gracious quickenings. Even the troops in beleaguered Vicksburg were visited with seasons of converting grace.

Christian Associations and Associations of Chaplains were organized in various parts of the field to promote the religious interests of the soldiers. Such organizations were of great value in furthering the revival. But the crying need of the hour was more workers. "Truly the harvests were plenteous but the laborers were few." The bishops of the Methodist Episcopal Church, South, issued an appeal to

their churches for men and means to carry forward this work. The response to this and similar appeals was prompt and hearty. The missionary boards of the various churches were enabled to employ missionaries and colporters to assist the regimental chaplains in the work of evangelization. Sermons were preached, tracts were distributed, inquiry meetings were held, and the soldiers were dealt with personally in regard to their spiritual welfare. To this work the Presbyterians sent fifty-three missionaries, the Baptists about sixty, and the Southern Methodists a score or more.

So general did the revival become that there was scarcely a position in which the soldiers might be placed where its spirit was not felt. In the camp, on the march, and on field of battle, tokens of converting grace appeared. The entire atmosphere of the army was greatly changed. In place of the oaths, coarse jests, and impure songs, so common to the camp, prayers and praises and songs of Zion were heard.

The *Richmond Christian Advocate* in describing the work said: "Not for years has such a revival prevailed in the Confederate States. Its records gladden the columns of every religious journal. Its progress in the army is a spectacle of moral sublimity over which men and angels can rejoice. Such *camp meetings* were never before seen in

America. The bivouac of the soldier never witnessed such nights of glory and days of splendor. The Pentecostal fire lights the camp, and hosts of armed men sleep beneath the wings of angels rejoicing over many sinners that have repented."

The revival eventually extended to the remote Southwest, to the armies encamped in Arkansas. It was in this section of the field that Army Churches were established by Rev. Enoch Marvin, who afterwards became a bishop of the M. E. Church, South.

The plan and purpose of such churches is learned from the following:

ARTICLES OF FAITH AND CONSTITUTION OF THE CHURCH OF THE ARMY, TRANS-MISSISSIPPI.

The Christian men of the army, believing that the habitation of God by his Spirit constitutes the Church, agree, for the edification and conversion of their fellow-men, to organize the Church of the Army, with the following articles of faith and constitution:

I. We believe the Scriptures of the Old and New Testament to be the Word of God, the only rule of faith and obedience.

II. We believe in God, the Father, the Son, and the Holy Ghost; the same in substance; equal in power and glory.

III. We believe in the fall of Adam, the redemption by Christ, and the renewing of the Holy Spirit.

IV. We believe in justification by faith alone, and therefore receive and rest upon Christ as our only hope.

V. We believe in the communion of saints, and in the doctrine of eternal rewards and punishments.

The Christian men who have been baptized, adopting these articles of faith and constitution, in each regiment shall constitute one church; who shall choose ten officers to take spiritual oversight of the same.

Of the officers so elected the chaplain, or one chosen by them for that purpose, shall act as moderator.

The officers will meet once a month, and oftener if necessary; and in the exercise of discipline will be guided by the direction of Christ. They will keep a record of the names of all the members and the manner in which their ecclesiastical connection with this church is dissolved.

The institution of these army churches proved a source of great good. A Methodist presiding elder, who was an associate chaplain, in writing of their value said: "Soon after the organization of these army churches in the various regiments, we were visited by a gracious revival, in which hundreds were converted and gathered into these army churches. My position as presiding elder on two large districts since the war has given me large

opportunity to compare the results of the work in this organization. My conviction is that a much larger percentage of the converts in these army churches have remained faithful than is usual in ordinary revival meetings."*

By January, 1865, it was estimated that 150,000 soldiers in the Southern Army had been converted during the progress of the war. At this time it was believed that more than one third of all the soldiers, both officers and privates in the Confederate armies, were praying men. In times of peace this revival would have been accounted an extraordinary work of grace. The occasion, the circumstances, the events, combine to make it one of the most remarkable religious awakenings in the history of American Christianity. The subjects of the work were men, soldiers under arms, engaged in one of the most deadly and calamitous wars of all history. Under ordinary circumstances the camp and battle-field would have been considered the most unfavorable conditions for a revival of religion, but in this revival the very influences which otherwise would detract seemed to be used by Providence for the promotion of this truly wonderful work of grace.

The surrender of Lee at Appomattox, and Johnston at Greensboro, put an end to the war and also to the Confederate Republic.

* Bennett's *Great Revival in the Southern Armies*, p. 378.

As the Great Revival of 1857 had prepared the Northern States for this struggle which convulsed the nation and threatened its overthrow, so too we may look upon the revival in the Southern armies as a providential preparation for the defeat which overwhelmed them. The South had staked its all and had lost. Plantations were laid waste, homes were broken up, educational institutions had been suspended, their buildings destroyed and their endowments swept away, churches had been desecrated and their services discontinued, fortunes had vanished, in fact the ruin and desolation of the South seemed complete. It is difficult to conceive how the South could have borne up under the dire calamities which had visited it had it not been for the influence of this revival, since men never stand so much in need of the consolation and sustaining power of religion as in the dark hours of adversity. Were it not for the hope which faith inspires they would be plunged into the abyss of despair. But reconstruction came and from the ashes of the old a new South has arisen to fulfill its destiny and carry out its divinely appointed mission.

During the war Rev. A. B. Earle, D.D., came into prominence as an evangelist of national reputation. He was born at Charlestown, N. Y., in 1812, and commenced preaching at the age of eighteen, continuing in the active ministry almost to the time

of his death in 1897. After a brief experience in the pastorate he entered the evangelistic field. Although he was a Baptist by choice he labored chiefly in union revival services. During the war he conducted successful revivals in Boston, Fall River, and Springfield, Mass.; Concord, N. H.; Biddeford and Saco, Me.; New Haven, Conn.; Washington, D. C., and at various other places in New England and the East.

The winter of 1866-1867 was spent on the Pacific coast, where it was estimated that five thousand persons were converted under his labors. From the various cities visited, expressions came of the great good which had been accomplished and the marked changes wrought in the morals and habits of the people through these revivals.

In his use of methods Dr. Earle was eminently judicious. His preaching was directed to the intellect and will, rather than to the emotional elements of man's nature. As a consequence his labors were seldom if ever followed by any unfavorable reaction, which is so often the case with perfervid revivalists. He insisted upon the prayer of faith as the indispensable condition to a revival. During his earlier labors he employed the "anxious seat," but afterwards used the "inquiry meeting," in dealing with seekers. During his long career as an evangelist Dr. Earle witnessed the conversion of more than 150,000 persons.

During the war Rev. E. Payson Hammond, D.D., also attained to prominence in the evangelistic field. After his graduation from Williams College in 1858, and a partial course of study at Union Theological Seminary, he went abroad and for a time prosecuted his studies at Edinburgh. In connection with his student life he supplied a church at Musselburgh, where a revival of considerable power attended his labors, as a consequence of which his services were called into requisition in various portions of England and Scotland.

In 1861 Mr. Hammond returned to America and while the war was in progress conducted notable revivals in various cities throughout the Northern States. In each of the following cities—Rochester, Newark, Chicago, Detroit and Philadelphia—there were more than a thousand conversions. Often the interest was so great as to overshadow the news of war. Mr. Hammond was ordained as an evangelist by the Presbytery of New York in January, 1863.

Since the war Dr. Hammond has prosecuted his evangelistic labors with untiring energy. Besides several trips abroad, he has visited nearly every important city in the Union, preaching the gospel with the fervor of an apostle and winning multitudes to Christ. He has been especially successful in reaching children and has written several small volumes on the subject.

In the North and South alike the war had drawn the different churches closer together. Since the war the trend has continued towards Christian unity, not organic unity, to be sure, but that mutual fellowship and mutual toleration of differences which makes possible great Christian enterprises and causes the Kingdom of Christ to draw nigh apace.

The return to peace was accompanied by evils of no small magnitude. Immorality, luxury, extravagance, speculation, intemperance, and crime became so frequent and so violent that the periodicals of the day referred to these conditions as the Carnival of Crime. But with the readjustments which followed the return to peace, a new era was inaugurated, which has been characterized by Christian activity, church extension, and revivals of great depth and power in which the laity have borne no inconspicuous part.

CHAPTER XIV.

THE LAY MOVEMENT IN REVIVALS.

THE lay movement in revivals, which swept over this country during the years 1875-1877 and the influence of which continues to the present day, was the logical consequence of the dawning consciousness of the importance of lay work, which had found expression in the Great Revival of 1857, in the growth of the Young Men's Christian Association, and in the work of the Christian and Sanitary Commissions during the Civil War. The manner of carrying on the Revival of 1857 was characterized as the "mass-meeting method of evangelization." In the lay movement of 1875-1877 the "mass-meeting methods" were abandoned and in their place was substituted the most thorough organization of all the activities which would make possible the conversion of men. Methods were also adopted to gather the fruits of these revivals and give permanency to the results accomplished.

Identified with this movement as its chief repre-

sentative and prime mover stands the name of D. L. Moody. Reared in the midst of the most unfavorable circumstances, rising from obscurity, and possessed of few advantages for self-improvement he rose to a position of commanding influence throughout the Christian world. So closely has he been identified with the movement under consideration that no characterization of it would be complete without a comprehensive survey of his life.

Dwight Lyman Moody was born at Northfield, Mass., February 5, 1837. When the future evangelist was but four years of age, his father, who had combined the trade of masonry with that of brick-making, suddenly passed away. His financial affairs were in such a condition that the creditors took even the kindling from the shed. To add to the embarrassments of the household, a month after his decease, twins were born, increasing the children of the family to nine, the eldest of whom was but thirteen years of age. Many a woman would have sunk beneath a burden so heavy, but Mrs. Moody bore up as best she could and sought to train her children in the fear of God. She was a Unitarian, and the only baptism which Dwight ever received was at the hands of the Unitarian minister of the parish, Rev. Mr. Everett, who was very kind towards this fatherless family, and for a time

Dwight was in his home, where he did the chores for his board.

At the age of seventeen, young Moody, wearied with the dull routine of such work as could be found in the neighborhood of a country village, set out for Boston in search of employment. In the city he had two uncles who were engaged in the boot and shoe business, but fearing the conceit and headstrongness of the country youth, they gave him no encouragement. After days of fruitless search and somewhat humbled by his experiences, he again applied to his uncles for employment. It was given on condition that he should be guided by their advice and should attend church and Sabbath School every Sunday. He soon proved a valuable assistant in their business, and within a short time was selling more goods than any other clerk in the establishment. His religious ventures were not so promising. He attended the Mount Vernon Congregational Church, in which the revival fires, under the ministry of Dr. Kirk, were ever glowing. As bracing as the spiritual atmosphere was, the discourses to which he listened were quite above the limited attainments of young Moody, and he often fell asleep in his fruitless efforts to follow the sermon. His experience in the Sunday School was not a little discouraging. He was placed in the class of Edward Kimball. The lesson was in the Gospel of John. A Bible was

given him, and to the no small amusement of the other members of the class, he hunted the Old Testament through for the book of John. The teacher seeing his embarrassment, found the place for him. Moody said: "I put my thumb in the place and held on; I said then if ever I got out of that scrape, I would not be caught there again." Mr. Kimball succeeded in holding the lad's attention and later became instrumental in his conversion.

Mr. Moody told the story of this spiritual change as follows: "When I was in Boston I used to attend a Sunday School class, and one day I recollect my teacher came around behind the counter of the shop I was at work in, and put his hand on my shoulder, and talked to me about Christ and my soul. I had not felt that I had a soul till then. I said to myself: 'This is a very strange thing. Here is a man who never saw me till lately, and he is weeping over my sins, and I never shed a tear about them.' But I understand about it now, and know what it is to have a passion for men's souls and weep over their sins. I don't remember what he said, but I can feel the power of that man's hand on my shoulder tonight. It was not long after that I was brought into the kingdom of God."

Soon after his conversion he applied for membership at the Mount Vernon Church. In accordance

with the usages of that day no person could be received into a Congregational Church without first giving credible evidence of conversion. Moody's examination did not satisfy the committee. The principal question asked was, "What has Christ done for you, and for us all, that especially entitles him to our love and obedience?" He replied: "I think he has done a great deal for us all, but I don't know of anything he has done in particular." The committee deferred recommending him to membership, and three persons were appointed to instruct him further in the way of salvation. This action has often been criticised, but to Mr. Moody's credit be it said, he always approved the course taken by the church. Ten months later he was admitted to membership.

In September, 1856, Mr. Moody bade farewell to Boston and took his departure for Chicago, which at that time was a young, but rapidly growing city, and afforded well-nigh limitless opportunities for Christian work. Moody had no difficulty in securing a position in the boot and shoe business, into which he entered with the same zest which had characterized him at Boston. He carried a letter to the Plymouth Congregational Church, with the interests of which he at once identified himself. He hired four pews, which he filled every Sabbath with young men whom he had invited to the services. He

also joined a Young Men's Mission Band at the First M. E. Church, the object of which was the distribution of tracts at hotels and boarding places on Sunday mornings, and also the inviting of the guests to attend divine worship.

Even these activities did not satisfy his tireless energy, and he soon sought a class to teach at a Mission School on Wells Street and Chicago Avenue. The superintendent told him that they already had twelve teachers and only sixteen pupils, but if he would gather a class of his own, he might have the privilege of teaching it. The next Sunday Moody appeared with eighteen of the raggedest, dirtiest street Arabs to be found in the city. He next directed his attention to "drumming up" recruits for the school, with the result that it was soon filled to overflowing. In a short time he started a mission of his own in North Chicago, an abandoned saloon building being used for the purpose. The school soon outgrew its limited quarters, and Moody applied to the mayor for the use of North Market Hall for Sabbath School work. Frequently the hall was used Saturday nights for balls, which necessitated considerable work on the part of Mr. Moody and his helpers Sunday forenoons in order to get the building in readiness for the afternoon session. The school grew and prospered, numbering in a short time hundreds of pupils. The average attendance

soon reached over six hundred, for the instruction of whom more than sixty teachers were employed.

The Great Revival of 1857 resulted in the formation of the Chicago branch of the Young Men's Christian Association. Noon prayer meetings were instituted early in January, 1858. Eventually these meetings, which had greatly decreased in attendance, were placed in charge of the Association. Finally the example of a determined old Scotchman, who, one day when he was the only attendant, went through the exercise of hymn, Scripture reading and prayer, incited Mr. Moody to action, and by personal effort he induced more than a hundred to join the praying band.

In the meantime he had continued in the boot and shoe business. He was ambitious to become a rich man and have $100,000, which was then considered enough to make one independent. But in 1860 he decided to give up his business and devote all of his time to Christian work. When asked by his employer how he expected to live, he replied: "God will provide for me if he wishes me to keep on; and I shall keep on until I am obliged to stop." Mr. Moody reduced his expenses to a minimum, by giving up his home and sleeping on a bench in a room of the Young Men's Christian Association. Friends were raised up who contributed funds to meet his

necessities, and later he was appointed city missionary, so that he was relieved from pecuniary embarrassment.

At the commencement of the Civil War the Illinois volunteers were mobilized at Camp Douglass, five miles from Chicago. At that time Moody was chairman of the devotional committee of the Young Men's Christian Association. Ever on the alert to seize an opportunity for Christian work, with a few others he engaged in active efforts to reach the soldiers who were preparing to go to the front. Army hymn-books, Testaments, tracts, and religious literature in large quantities were circulated among the soldiers. Devotional and evangelistic meetings were started, and so encouraging was the work that the committee issued a call for helpers. One hundred and fifty workers, both clerical and lay, responded. Eight to ten meetings were conducted each evening and to meet the growing demands of this work a camp chapel was erected. Many through these efforts were converted. When the Christian Commission was organized, Mr. Moody became a member of the Western Branch at Chicago. In the interests of this work he often went to the front to minister to the wounded, to pray with the dying, and to preach salvation to soldiers on duty in the service of their country.

After the capture of Fort Donelson, Camp Doug-

lass was used as a prison for Confederates, ten thousand of whom were kept within its confines. Eager for the salvation of men, Mr. Moody conducted evangelistic services for several weeks among these captives. Many were converted, there being sometimes thirty and forty seekers in a single night. A Young Men's Christian Association was organized, the services of which were continued until the parole of the prisoners.

Mr. Moody was on the field to minister to the wounded after the battles of Fort Donelson, Pittsburgh Landing, Shiloh and Murfreesboro. He was also with the army at Cleveland in East Tennessee, at Chattanooga, and was among the first to enter Richmond with General Grant. These army experiences were an invaluable training for his future work and served to bring out the qualities of directness, promptness in meeting emergencies, and a skill in organization which characterized him in his subsequent labors.

Of his work in those days General O. O. Howard said: "Moody and I met for the first time in Cleveland, East Tennessee. It was about the middle of April, 1864. I was bringing together my Fourth Army Corps. Two divisions had already arrived, and were encamped in and near the village. Moody was then fresh and hearty, full of enthusiasm for the

Master's work. Our soldiers were just about to set out on what we all felt promised to be a hard and bloody campaign and I think were especially desirous of strong preaching. Crowds turned out to hear the glad tidings from Moody's lips. He showed how a soldier would give his heart to God. His preaching was direct and effective, and multitudes responded with a confession and promise to follow Christ."

In the meantime he had gone right on with his work in Chicago. His Sunday School in North Market Hall kept increasing, until its attendance averaged more than one thousand. One of the problems which confronted him about this time was the care of those who had been converted in his mission services. He advised them to unite with existing churches, but coming as they did from humble homes, they felt strangely out of place in the more stately church edifices. They had, moreover, the warmest attachment for the man who had been instrumental in their conversion. Necessity, therefore, was upon him to make some provision for their spiritual care. The Illinois Street Church was the logical consequences. Its first building, erected at a cost of $20,000, was dedicated in 1864 and was well adapted to meet the needs of his growing work.

In 1865, not without some opposition, he was elected president of the Young Men's Christian

Association. Under his efficient leadership, Farwell Hall, the first Young Men's Christian Association building in the world, was erected at a cost of $159,000, and was dedicated September 29, 1867. It was Mr. Moody's prayer that an influence should go forth from that building which "should extend through every county in the state, through every state in the Union, and finally, crossing the water, should help bring the world to God." Four months later that building was burned. Nothing daunted, and while the flames were still at work, he engaged in the solicitation of funds for the erection of a new building which was dedicated in 1869.

In June, 1870, at the International Young Men's Association convention held at Indianapolis, Mr. Moody first met Ira David Sankey. Sankey was born at Edinburgh, Pa., August 28, 1840. At an early age he united with the Methodist Episcopal Church, where his services were called into requisition in the choir and Sunday School. He was one of the first to respond to President Lincoln's call for 75,000 volunteers. At the end of his three months' enlistment he returned to his home at Newcastle, Pa., and it is altogether likely that he would have been content to have spent his life in obscurity, had it not been for that chance meeting with Mr. Moody at Indianapolis. He had heard of Mr. Moody's activity in Sunday School and Young Men's Chris-

tian Association work and was anxious to see him. When it was announced that he was to lead a Sunday morning meeting at 6 o'clock, Sankey determined to be present. The singing dragged, and at the solicitation of a friend he arose and sang, "There is a Fountain Filled with Blood." At the close of the service he was introduced to Mr. Moody, who abruptly asked, "Where do you live?" "In Newcastle, Pennsylvania." "Are you married?" "Yes." "How many children have you?" "One." "I want you." "What for?" "To help me in Chicago." "I cannot leave my business." "You must; I have been looking for you the last eight years. You must give up your business, and come to Chicago with me." "I will think of it; I will pray over it; I will talk it over with my wife."

The decision which he reached was favorable and he commenced his labors with Mr. Moody about six months before the Chicago fire, in which the Illinois Street Church was consumed. Two months later they resumed their labors in the North Side Tabernacle, which had been built to replace the church.

In 1873 it was decided to accept an invitation of three English gentlemen to visit the British Isles. Plans were made that their families should accompany them, but the very day that they were to set out found them without the necessary funds. However, a man was raised up for the emergency, and a

few hours before train time John V. Farwell, all unconscious of their needs, placed in their hands a check for $500. On their arrival in England, they found that two of the friends who had invited them had died. They accordingly telegraphed to the third, who was the secretary of the Young Men's Christian Association at York. He replied that three months' preparation would be necessary before they could commence meetings there. Undaunted by this frigid reception they proceeded at once to York, where they commenced their labors. At the first meeting but eight persons were present. The clergy were none too cordial and but few of the churches were opened to them. Notwithstanding these untoward conditions their efforts were rewarded with two hundred and fifty conversions in about a month's time. Thence they proceeded to Sunderland and to other cities. The tide of popular favor kept rising, but it was not until they reached Edinburgh, that their work began to attract the attention of the whole United Kingdom. Here they met with a most hearty and cordial reception. Preparatory meetings had paved the way for their arrival and a general expectancy for a revival seemed to pervade the minds of the people. At the opening service two thousand persons were unable to gain admittance. After a campaign of two months, three thousand converts united with the various churches

of the city. Dundee and Glasgow were next visited. In the latter city Dr. Andrew Bonar said that seven thousand persons united with the different churches as the fruits of the revival. After visiting other places in Scotland they went to Ireland, where they labored in Belfast and Dublin, in each of which there were over two thousand conversions. Thence they returned to England, and after having labored with remarkable results in Manchester, Sheffield, Birmingham and Liverpool, they repaired to London, where a four months' campaign had been mapped out and where efforts were to be put forth to reach every quarter of the city. It was estimated that 2,500,000 people attended the various services during this campaign. All classes of society were moved as never before, and the converts were numbered by the thousands. August 6, 1875, Messrs. Moody and Sankey sailed from Liverpool for their native country after an absence of two years.

When the evangelists left America they were comparatively unknown, but tidings of their success in Great Britain had reached the country in various ways, so that on their return to the United States their names were household words. No sooner had they reached New York than they were besieged from all quarters with applications to conduct evangelistic campaigns. The evangelists, however, determined to spend a season in rest and recreation

before taking up active work again. Mr. Moody repaired to his boyhood home at Northfield, where he spent the remainder of the summer in preparation for his work. During the latter part of his stay, assisted by Major Whittle and others, he conducted services for two weeks in the Congregational Church and had the joy of seeing his mother and a younger brother converted.

In the meanwhile he was visited by representative ministers from various parts of the country, inviting him to visit their fields of labor and conduct evangelistic campaigns. Finally he decided to commence his first American campaign in Brooklyn, and services were commenced October 24, 1875. The Brooklyn Rink had been secured, and five thousand chairs were arranged to accommodate the multitudes. Dr. Talmage's Tabernacle was used for the daily prayer meetings and a choir of two hundred voices was organized to assist Mr. Sankey in the service of song. Enormous crowds attended the services and "overflow" meetings were necessary. Two thousand converts were the immediate result of this campaign.

From November 21 to January 16, 1876, Moody and Sankey conducted a gigantic campaign in Philadelphia. The old Pennsylvania freight depot was fitted up for the services at an expenditure of $40,000. Sittings for 10,000 persons were ar-

ranged and a choir of 650 Christian singers was organized under the leadership of William S. Fischer. The meetings opened inauspiciously. The first day of the services the rain fell in torrents, and the street cars on the main thoroughfare to the place were stopped by the burning of the Market Street Bridge the night before. Notwithstanding these unfavorable circumstances there was scarcely a vacant seat at the first meeting. An aggregate of 900,000 persons attended the various services during the campaign, and it was estimated that 4,000 persons were converted. At the conclusion of the campaign a Revival Convention was held from January 19 to 20. This was attended by hundreds of ministers and laymen from the city and adjoining towns. Such subjects were considered as evangelistic services, how to conduct prayer meetings, inquiry meetings, training of converts and lay workers, how to get hold of non-church goers, etc. These revival conventions, which henceforth were to be a feature of Mr. Moody's work, were very helpful and did much to arouse churches and ministers to activity along evangelistic lines.

New York City next claimed the attention of the evangelists, where they labored for a space of two months and a half. The principal services were conducted in the "Hippodrome," originally built for Barnum's great show, but which had been recon-

structed for the use of the meetings. Thousands were in attendance at the various services, and at the closing meeting, held exclusively for new converts, 3,500 were present.

The *New York Times* said: "Whatever philosophical sceptics may say, the work accomplished by Mr. Moody in this city for private and public morals will live. The drunken have become sober, the vicious virtuous, the worldly and self-seeking unselfish, the ignoble noble, the impure pure, the youth have started with generous aims, the old have been stirred from grossness. A new hope has lifted up hundreds of human beings, a new consolation has come to the sorrowful, and a better principle has entered the sordid life of the day through the labors of these plain men. Whatever the prejudiced may say against, the honest-minded and just will not forget these labors of love."

After the New York campaign, Mr. Sankey returned to Newcastle, Pa., for the summer, while Mr. Moody journeyed southward, spending two weeks in meetings with his friend, Major Whittle, at Augusta, Ga. Thence he proceeded to Chicago by way of Nashville, Louisville, St. Louis and Kansas City, holding brief meetings in these cities, which were greatly blessed. At Chicago he was present at the opening of his new church building on Chicago Avenue, which had just been completed at a cost

of $89,000. In August he journeyed eastward to visit his mother, preaching repeatedly at Northfield, Greenfield and Springfield. In September he conducted services at Brattleboro, Vt., being assisted in the service of song by P. P. Bliss.

In Chicago, where Messrs. Moody and Sankey next labored, an immense wooden tabernacle had been erected at a cost of $20,000, affording seating capacity for 8,000 persons and with standing room for 2,000 more. The meetings were a success from the very start. Chicago received such a Pentecostal visitation as it had never experienced before and the whole Northwest felt the throbbing of a new religious life.

Dr. E. P. Goodwin, writing of this work in 1894, said: "The work was in every way most remarkable. For not less than three or four months that building was nightly crowded—and often packed to repletion—especially on the Lord's day. There were thousands of professed conversions. Somewhere from ten to fifteen thousand, as I now recall them, and a very large proportion of them men, united with the various evangelical churches. If those joining other churches stood as well as the two hundred joining my own church, they gave good evidence of being soundly converted. Very naturally there were many reclaimed drunkards, and gamblers, and people of depraved habits, both men and women.

These are commonly a transient people, and not a few of them, I dare say—failing of hearty fellowship with the Lord's people and the help thus received—drifted away, and may have gone back to the old life. Many, I know, still stand fast and honor their confession."

January 28, 1877, found the tireless evangelists in cultured Boston. The evangelical Christians of the city had long been praying for a revival. The work preparatory to the coming of Moody and Sankey augured success. A huge brick tabernacle with a seating capacity for 6,000 persons, besides sittings for the choir and rooms for inquirers, was constructed. A great chorus choir of 2,000 voices in five sections was organized under the leadership of Dr. Tourjee. Several noon prayer meetings were held throughout the city and a house-to-house visitation was undertaken with more than 2,000 visitors to insure success. The results of the campaign were highly satisfactory. The evangelical faith received such a hearing in Unitarian Boston as it had not had for years. A daily paper, *The Tabernacle,* was published to further the interests of the revival. Not only was Boston deeply moved, but all New England felt the influence of the new life which had quickened the chief city of the old Bay State.

These remarkable revivals which had visited suc-

cessively Brooklyn, Philadelphia, New York, Chicago, and Boston, caused a wave of evangelism to sweep over the land which resulted in the ingathering of vast multitudes into the church of Christ. In the cities, in the larger villages, and even in obscure hamlets, "Union Gospel Meetings" were instituted at which the familiar Moody and Sankey hymns were sung, and methods were employed similar to those which had been so signally blessed in the hands of these evangelists. This work brought into prominence several evangelists, chief among whom were Rev. George F. Pentecost and Major D. W. Whittle and their yoke-fellows, G. C. Stebbins and P. P. Bliss.

Major Whittle was born at Chicopee Falls, Mass., November 22, 1840. When the war broke out he was employed in the office of Fargo & Co.'s Express at Chicago, where he had been converted and had united with the First Congregational Church under the ministry of Dr. W. W. Patton. He raised a company, of which he was chosen lieutenant, and made for himself a brilliant record in the army. He was wounded at Vicksburg, but upon recovery he reentered the service, receiving an appointment upon General O. O. Howard's staff, and was eventually mustered out of the service with the brevet rank of major.

At the close of the war he was made business

manager of the Elgin Watch Company at a salary of $5,000 per year. He had already become prominent in Christian work as the superintendent of the West Side Tabernacle Sunday School in connection with the First Church of Chicago. About 1874, through the influence of Mr. Moody, he was led to relinquish his lucrative position and enter the evangelistic field.

Associated with him in this work was P. P. Bliss, the sweet gospel singer and the author of such well-known gospel hymns as "Hold the Fort," "Pull for the Shore," "Let the Lower Lights be Burning," and many others. He was a native of Rome, Pa., where he was married to Miss Lucy J. Young. Through her influence his latent musical powers were developed, and through her prayers he was led to Christ. Upon removing to Chicago in 1864 he united with the First Congregational Church, where he served as chorister and superintendent of the Sunday School. He was persuaded to accompany Major Whittle in his evangelistic work, and during 1874-1876 they conducted successful revivals in the West and South. They were preparing to follow up Mr. Moody's great campaign in Chicago, when Mr. and Mrs. Bliss went to Pennsylvania to spend the Christmas holidays. After they had started on their return to Chicago, they telegraphed to Major Whittle, "We are going home to-morrow." But it was

to their heavenly home that they went, for they were aboard the ill-fated train that broke through the bridge at Ashtabula, O., falling down an embankment of seventy feet and then catching fire. Their tragic death was a calamity to the cause of Christ and a shock to the whole nation.

After this sad disaster George C. Stebbins and at a later time James C. McGranahan assisted Major Whittle in the service of song.

In the prosecution of his evangelistic labors Major Whittle visited nearly all of the states in the Union besides making several trips to Great Britain. He was very successful and was quite as much in demand as Mr. Moody. He was a patient student of the Bible and very tactful in dealing with inquirers. During the war with Spain he entered enthusiastically into the work for the soldiers, but under the strain he broke down and for months suffered as an invalid to pass on to his reward, March 4, 1901.

Mr. Moody's Boston campaign was followed up by L. W. Munhall. Dr. Munhall was born at Zanesville, O., June 7, 1843. In early life he went to Indianapolis, where he was converted and united with the Methodist Episcopal Church. During the Civil War he served in the Union army, being promoted successively to color-sergeant and regimental adjutant. At the close of the war he studied and

practised dentistry, but later became an evangelist and was ordained by Bishop Harris. He labored with Mr. Moody for a time, but has since labored independently. He has conducted evangelistic services in most of the leading cities of the country. In this work he has met with marked success, often being recalled to conduct a second, third, and even a fourth series of meetings. Upwards of two hundred thousand persons have been converted under his ministrations, in which he has confined himself to no particular denomination, but has labored along the line of union revival services.

The impulse thus given to revivals by the campaigns of Moody and Sankey together with the efforts of a host of workers, both clerical and lay, was of lasting benefit to the churches throughout the country and contributed greatly to the enrichment of the spiritual life of the nation.

The season of 1877-1878 was spent by Moody and Sankey in New England, Burlington, Vt., Manchester, N. H., Providence, R. I., Springfield, Mass., Hartford and New Haven, Conn., being visited. Thousands were converted and all New England felt the impulse of the revivals with which these cities had been visited.

One of the most important campaigns yet undertaken was conducted in Baltimore, Md., during 1878-1879. Every evangelical denomination in the

city united in the work. Noon prayer meetings were held at the Maryland Institute, and special services for men were conducted at 4 P. M. in the Associate Reformed Church.

While Mr. Moody was conducting this great campaign in Baltimore, Thomas Harrison, the famous Methodist "boy preacher" (so-called because of his slight figure and youthful appearance), labored at Madison Square in the same city and but a few blocks distant. The nearness of the meetings, however, did not interfere with each other, and the difference in methods appealed to entirely different classes of people, so that Baltimore was greatly blessed in this double visitation. Harrison was born in Boston in 1854, studied at Talmage's Lay College in Brooklyn, entered the evangelistic field about 1876, and has since labored with marked success in various parts of the Union.

On May 26, 1879, Mr. Moody preached his last sermon in Baltimore, after a protracted siege, which lasted nearly eight months and during the progress of which multitudes had been converted.

During the season of 1879-1880, the evangelists conducted a similar campaign in St. Louis. This city was a stronghold of Romanism and presented difficulties of unusual magnitude, but as a result of the effort, the churches were revived, the city was graciously quickened, and many were led to believe.

The Pacific coast was visited in 1880-1881, and from 1881-1884 revivals were conducted in Great Britain with happy results. The seasons of 1884-1885, and 1885-1886, were spent in brief visits to the smaller cities of America. Three days were generally spent in a place, the services being preceded and followed by the efforts of other evangelists and workers. In this way Mr. Moody was able to visit a large number of cities having a population of ten thousand and over in various parts of the country.

In later years, in addition to his widely extended labors as an evangelist, Mr. Moody devoted a great deal of attention to his educational institutions and the various other enterprises in which he was interested.

Of his schools, Northfield Seminary was opened, November 3, 1879, although the first building was not completed until some months later. This school was designed to furnish a Christian education for young women. To afford similar advantages for boys and young men, Mount Hermon School was opened May 4, 1881. Both of these schools are equipped with many handsome buildings and annually attract multitudes of young people from various parts of the country.

A feature of the Northfield work has been the Annual Christian Workers' Conference, which origi-

nated in 1880. To this Conference, meeting each summer, Mr. Moody invited from time to time the foremost Christian workers of this country and Great Britain to address those who annually assembled from all parts of the world. At a later time the Students' Conferences, meeting a little earlier in the summer, were instituted. To accommodate the numerous visitors to these gatherings, a large summer hotel was erected in 1890. To have this building unused during several months in the year did not accord with Mr. Moody's purposes, and it was utilized during the winter for a Young Woman's Bible Training School, in which Bible study was combined with the art and practice of domestic science.

More important than any of these, so far as the revival history of our country is concerned, was the founding of the Bible Institute for Home and Foreign Missions. The purpose of this institute, which was founded at Chicago in 1889, was a thorough and practical study of the English Bible. It did not aim to compete with theological seminaries in preparing men for the ministry, but its object was to furnish various classes of students with a thorough understanding of the Bible in the vernacular. Rev. R. A. Torrey, an evangelist of marked ability, was placed at the head of the institute, and in accordance with its original purposes he has developed and con-

ducted this school until it has attained its present standing of usefulness in the evangelistic world. In addition to a two years' course in the Bible, musical and practical courses are offered. The musical department aims not only to give rudimentary instruction, but to train and fit those who are so qualified to lead choirs and conduct singing in evangelistic work. Perhaps the most interesting feature of the institute is the practical work department. Students are assigned to various rescue missions in the city to render such services as may be required, acting as ushers, distributing cards, dealing with inquirers, conducting the singing, etc. House-to-house visitation is a phase of the work. Young women are assigned to certain districts, which they must visit regularly, while the men are assigned to the cheap down-town lodgings and such places, where they must come in contact with those who frequent them and if possible lead them to the Saviour. Sabbath services are held in the jails, and thus students are brought into touch with all the varied phases of city evangelization. The location of the institute has proven strategic, and it has been of great value in the evangelization of the city. It was especially useful during Mr. Moody's great World's Fair Campaign in 1893.

This was by far the most remarkable series of meetings ever planned or carried into execution by

Mr. Moody. "The idea of making such a carnival the scene of a widespread evangelistic effort was as novel as it was daring. But the plan was under consideration for months, and was arranged while the Exposition buildings were still under construction." Many there were to predict failure for such an undertaking. It was asserted that the visitors to Chicago at the time would come solely on account of the Exposition. Discouragements Mr. Moody expected to meet, but the manifest needs of the situation far outweighed any of the discouraging features that might arise. There would be a vast influx of strangers into the city. Temptations of every kind would lie athwart their paths. The vicious and vile would ply their nefarious arts with all the enginery of evil at their command. The forces for wickedness in the city would be augmented by reinforcements from without. While these considerations magnified the difficulty of religious work at the time, they but emphasized the need for a great religious campaign in which the emissaries of evil should be outwitted and the tables turned against them. With faith and courage undaunted Mr. Moody commenced the campaign. The Bible Institute served as a base of operations. The city was divided into three sections with the following centers—the Chicago Avenue Church on the north, the First Congregational on the west, and the Immanuel Baptist on the south.

Great buildings in various sections of the city were secured, tents were erected for services, and meetings were held in the open air.

The Haymarket Theater was first secured. Here Mr. Moody preached every Sunday until the end of the campaign, with the exception of two Sundays when he was absent in the east. At a later period other theaters, such as the Empire, Standard, Columbia, Hooley's Opera House, and the Grand Opera House, were made use of for various services. Several places in the neighborhood of the Fair Grounds were secured, and towards the close of the Exposition Mr. Moody had one hundred and twenty-five meetings under his control. Two months before the close of the Fair, Central Music Hall was secured for daily services from 11 o'clock until 1. The people flocked in throngs to hear the simple gospel. Said Dr. Munroe Gibson: "While the Fair Grounds were quite deserted on Sundays the churches were full. There was little use trying to get into the churches where Mr. Moody or Mr. McNeil preached unless you went an hour or two before the time, but even with only a preacher of ordinary abilities the church would be filled, not only in the morning but also at the evening service, and it is no easy thing to secure a good attendance for evening services in Chicago."

Probably the most remarkable services of the en-

tire campaign were those held in Forepaugh's circus tent. The circus was in Chicago in June, and Mr. Moody secured the use of the exhibition tent for Sunday forenoon, the manager reserving it for the use of his show in the afternoon and evening. The great tent had sittings for ten thousand people. A circus man incredulously asked Moody if he expected to have three thousand hearers. The tent was filled to overflowing. An eyewitness thus described the scene: "The surroundings were the usual circus furniture—ropes, trapezes, gaudy decorations, etc., while in the adjoining canvass building was a large menagerie, including eleven elephants. Clowns, grooms, circus-riders, men, women, and children, eighteen thousand of them, and on a Sunday morning, too! Whether the gospel was ever before preached under such circumstances I know not, but it was wonderful to ear and eye alike." For two Sundays the circus tent was rented. While such throngs crowded into the tent to hear the gospel, the circus manager was obliged to cancel his Sunday exhibitions because they were so poorly attended.

During the progress of the Fair, meetings were arranged for Germans, Bohemians, Poles, French, Jews, and among the Arabs on the Fair Grounds. Special meetings for various classes were conducted from time to time. For the work of carrying on

these many meetings, Mr. Moody called to his assistance some of the foremost pastors and evangelists in this country and Great Britain, such men as Drs. A. C. Dixon, H. M. Wharton, J. Wilbur Chapman, John McNeil, Henry Varley, Thomas Spurgeon, besides noted preachers from Europe, to preach to their countrymen in their native languages.

In this work the Bible Institute rendered invaluable aid. Said Mr. Moody: "This campaign could never have been carried on except for the Bible Institute. If there was any part of the city where we needed to throw a detachment we had them at our command. If we only had a few hours' notice we could send fifty men to that part of the city and placard and ticket the whole neighborhood and fill a building."

When the war broke out between this country and Spain, in 1898, the Young Men's Christian Association at once inaugurated work for the young volunteers. The Army and Navy Christian Commission was formed with its work subdivided into three departments: the executive, under the direction of Colonel J. J. McCook; the general work, such as Bible study, physical training, etc., under charge of C. W. McAlpine; and the evangelistic under D. L. Moody. The work of the latter department was fourfold: (*a*) the placing of eminent preachers and evangelists in the field to preach the gospel to

soldiers in the service of their country; (*b*) the institution of Young Men's Christian Association tents in each regiment, where good reading would be available and where writing materials, etc., could be found; (*c*) the free distribution of Bibles, Testaments, and religious literature; (*d*) the visitation of the sick and wounded in hospitals.

Under Mr. Moody's direction, Major Whittle, General O. O. Howard, Rev. A. C. Dixon, D.D., Rev. R. A. Torrey, D.D., and others took the field to minister to the religious welfare of the soldiers. Some eight thousand soldiers were converted through these efforts. It was Mr. Moody's intention to take the field in person in the autumn, for the state of his health was such that it was unadvisable for him to go south earlier in the summer, but when autumn came it was unnecessary, for the issues of the war were such that Spain was ready to sue for peace long before the summer had ended.

Mr. Moody's last campaign was conducted in Kansas City. The great Convention Hall, which had a seating capacity of 15,000, was secured for the purpose. A large choir of nearly a thousand voices was placed under the leadership of Professor C. C. Case. The services commenced November 12, 1899, and were attended by thousands of people who filled the spacious auditorium. For two or three days Mr. Moody preached with his old-time vigor and power,

but within a short time he began to show evidences of exhaustion. Friday morning a physician was summoned, and under his direction Mr. Moody reluctantly decided to give up the meetings and return to Northfield. It was a severe trial for him to do this. "It's the first time in forty years of preaching that I have had to give up my meetings," he said, and a little later in a low tone of voice added, "It is more painful to give up those audiences than it is to suffer from my ailments." Reluctantly he laid aside the work he loved so well and started on his homeward journey.

For a time after his arrival at Northfield, the indications seemed to be favorable, but the improvement was only temporary and on December 22, in the presence of his wife and children, he peacefully passed away. "It is my coronation day," he exclaimed, as he perceived the end approaching. Among his last utterances were: "Earth is receding and heaven is opening. God is calling me. Is this dying? It is sweet! There is no valley here! I have been within the gates!"

Four days later he was laid to rest on Round Top, "the Olivet of Northfield," there to await the appearing of his Lord, whom he loved so well, and for whose second coming he so fondly hoped.

There is no means of determining with any degree of accuracy the results of Mr. Moody's long

and useful life. Personally he had an aversion to numbers. With characteristic bluntness he once replied to a minister who asked him how many souls he had led to Christ: "I don't know anything about that, Doctor. Thank God, I don't have to. I don't keep the Lamb's Book of Life."

It is safe to assume, however, that some hundreds of thousands of conversions resulted from his labors throughout the English-speaking world. He was the greatest evangelist of his generation, and one of the most successful soul-winners that the world has ever known. In addition to his personal labors account must be taken of his published sermons and works in a great variety of forms, of his educational enterprises, the Northfield conferences, etc. No man can measure Mr. Moody's influence for good in the world, for it is safe to say that millions have derived inspiration and help from his life.

Mr. Moody's preaching was plain and scriptural. He made large and effective use of anecdotes and incidents in illustrating the truths which he sought to impress, thereby reaching the hearts and consciences of men whom no amount of argumentation would have touched. He had a profound conviction as to the truth of the Bible, which he accepted without question as the unerring Word of God. It was this intense conviction as to the truthfulness of the divine revelation that gave force and power to his

utterances and made him the effective preacher of righteousness that he was.

He preached the substitutionary theory of the atonement, that Christ died for us and took our place that we might, by believing on him, escape the punishment which we deserved at the hands of an offended God. He enforced the doctrines of retribution, repentance, restitution, and regeneration. Behind all of his doctrinal ideas was a marvelous conception of the love of God. The central theme of his preaching, the pivot around which all else revolved, was God's love for a lost and sinning world, and his willingness to accept all who would come to him by repentance and faith in Jesus Christ. Mr. Moody did not appeal to men's fears, but insisted upon God's love as a motive to all right action.

He insisted upon the prayer of faith and the anointing of the Holy Spirit as the indispensable elements to true success in winning souls. His methods, while comparatively few, were systematic and complete. As a skillful general he planned his campaigns. Systematic visitation and meetings for prayer preceded the advent of the evangelists. In the public services which followed, the singing and preaching of the gospel were the principal means relied upon. Daily prayer meetings were a feature of the work, and every reasonable effort was put forth to incite ministers and laymen to activity in

the work of saving souls. Inquiry meetings were conducted at the conclusion of the public preaching exercises. Seekers were dealt with personally, informal talks were given, difficulties were solved and dangers pointed out. In fact such instructions were given as would lead penitents to immediate acceptance of Jesus Christ. Converts were urged to unite with some branch of the church of Christ, and the churches were charged with the responsibility of watch care over those who had been brought into the fold.

It was this earnest preaching and this faithful use of methods that gave Mr. Moody an influence that will live. "Some day," he had said, "you will read in the papers that D. L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal; a body that sin cannot touch, that sin cannot taint, a body fashioned like unto his glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the spirit will live forever."

Closely identified with the lay movement in their use of methods, and in the development of lay activity, although not laymen themselves, are the names of B. Fay Mills and J. Wilbur Chapman,

without a consideration of whom this chapter would not be complete.

B. Fay Mills was born at Rahway, N. J., in 1857, and received his collegiate education at Lake Forest University, Ill. In 1886, after a brief but successful experience in the pastorate, he entered upon evangelistic work, and for a period of ten years labored with great success in nearly all of the leading cities of the United States and Canada.

Mr. Mills' manner of working was very systematic. An executive committee of ten or twelve ministers or laymen had oversight of the campaign. For several months this committee would be actively engaged in preparing for the services, by interesting workers, and arousing the churches; one of the first directions of Mr. Mills being, "Get to work; pray and plan; make use of every means ordained by God." The preliminary work was entrusted to three committees, viz.: a Committee on Finance—to secure funds to meet the expenses of the meetings, the evangelists being provided for by free-will offerings; a Committee on Canvassing—to supervise the work of visitation, the city being divided into districts, and a personal invitation given to every family in these respective districts a week before the meetings commenced; a Committee on Music—to organize and train as large a chorus choir as possible, and to arrange for an organist throughout the ser-

vices. For the revival work proper there were also three committees, viz.: a Committee on Advertising —to keep the public posted as to the meetings, making judicious use of the public press, bulletin boards, handbills, etc.; a Devotional Committee—to arrange for two daily prayer meetings, one for men and the other for women, to be held in the forenoon and afternoon respectively; a Committee on Ushers—to have oversight of the work for arranging for the physical comfort of the audiences, the distribution of decision cards at the conclusion of the preaching services, and to have supervision of the personal work with inquirers. This being the work entrusted to the "Ushers," it was required by Mr. Mills that they should not only be men of mature minds, but that the most efficient and consecrated men from the various churches should be selected for this work, since the effectiveness of the meetings depended largely upon them.

A feature of Mr. Mills' system was what was known as the District Combination Plan. The city in which the campaign was conducted would be divided into large districts, in each of which the meetings would be conducted for a specified time, so that by the end of the campaign the whole city would have been reached by the services.

At the conclusion of each discourse, those who wished to become Christians were invited to arise.

Cards bearing the following inscription were placed in their hands for signature:

> I have an honest desire henceforth to lead a Christian life.
>
> Name .....
> Residence .....
> Church or Pastor preferred .....
> Date .....

An after meeting followed the public service. "Ushers" were expected to invite any who had signed cards, or who seemed interested to remain. Difficulties were considered, objections met, and such instructions were offered as would lead to immediate decision for Christ.

So perfectly was the campaign planned and so systematically was it prosecuted, that in the hands of a wise leader it could hardly fail of success. Thousands in the various cities visited by Mr. Mills signed decision cards, although the criticism was freely offered that there was a lack of permanency in the results. Be that as it may, there can be no question that great and lasting good was accomplished, and that many of such as should be saved were led to decision in these meetings.

In recent years Mr. Mills has been identified with the Unitarians, and although of late he has con-

ducted special services, they have been along lines that could not be classified as evangelical.

Methods similar to the foregoing have been employed with marked success by J. Wilbur Chapman, D.D., who for a time was associated with Mr. Mills and later with Mr. Moody, as vice-president of the Bible Institute, and also as a co-worker in the World's Fair Campaign, and in some of his later efforts in Pittsburgh and New York City.

Dr. Chapman was born in Indiana in 1859 and received his collegiate education at Oberlin and Lake Forest, where he was a classmate of B. Fay Mills. From 1879-1882 he studied theology at Lane Theological Seminary in Cincinnati, Ohio. In 1883 he accepted a call to the Dutch Reformed Church at Schuylerville, N. Y. During this pastorate he attended a series of meetings conducted by Mr. Moody at Albany, N. Y. So great was the influence of these meetings and so deep was the impression made upon the mind of the young pastor, that on his return a revival commenced in his church, which resulted in over a hundred conversions, including some of the leading men of the town. In 1884 he was called to the pastorate of the First Reformed Church at Albany. For five years he ministered to this aristocratic and conservative church, which witnessed more than five hundred conversions during these years. Early in 1890 Dr. Chapman ac-

cepted a call to the great Bethany Presbyterian Church of Philadelphia. Eleven hundred united with the church on confession of faith in a little less than three years. In the meanwhile he had received numerous calls to assist in evangelistic work, which he did, so far as the duties of his pastorate would permit. Finally he was induced to relinquish his pastorate in order to devote his whole time to evangelistic labors. For three years he conducted successful revivals in many of the leading cities in America. During all of these years the Bethany Church was without a pastor. Finally after repeated overtures he accepted a re-call to that church with the understanding that he should devote half of his time if he so desired to evangelistic work. In 1899 he accepted a call to the Fourth Presbyterian Church of New York City. Three years later he was persuaded to lay aside his pastoral duties to devote his whole time to the secretaryship of the Evangelistic Committee, the General Assembly of the Presbyterian Church in the United States of America.

In addition to his personal efforts in revival work, Dr. Chapman has published several small volumes of sermons, and two or three books upon the subject of revivals, all of which have received a wide circulation and have rendered invaluable service in the work of evangelism.

Numerous other evangelists of national reputa-

tion have labored during this period, such as Mrs. Maggie Van Cott, C. H. Yatman, E. E. Davidson, and Sam Jones, the eccentric Southern evangelist, among the Methodists; H. G. Dewitt, A. P. Graves, H. W. Brown, S. H. Pratt, and H. M. Wharton, among the Baptists; Harold F. Sayles, Major Cole and many others in various denominations, of whom "time would fail me to tell," besides numerous evangelistic pastors who have helped to make the period embraced within the years 1870-1900 one of the most fruitful periods in the history of American Christianity.

CHAPTER XV.

ORGANIZED MOVEMENTS.

CONTEMPORANEOUS with the lay movement in revivals has been the expansion and development of lay organizations, which consciously or unconsciously have proven powerful factors in evangelism. The earliest of such organizations was the Young Men's Christian Association. This movement was founded by George Williams of London, England, who instituted a prayer meeting for the clerks in the establishment of George Hitchcock & Co., drapers, where he was employed. Similar meetings were established in other mercantile houses, and June 6, 1844, a "Society for Improving the Spiritual Condition of Young Men Engaged in the Drapery and other Trades" was organized. Four weeks later the name was changed to the Young Men's Christian Association. During the earlier years the growth of the organization was slow, and it was not until the latter part of 1851 that the first American Associations were formed. The earliest association on this side of the Atlantic was organized in Montreal

December 9, 1851. On the 29th of the same month the first association in the United States was instituted at Boston. This association resulted from an article written by an American student for the *Watchman and Reflector*. This article descriptive of the London Association attracted the attention of a few Christian young men who corresponded with the London secretary about the organization. As a result the Boston Association was formed. In 1852 associations were organized in Buffalo, Washington, New York and Baltimore.

The Revival of 1857 gave a great impetus to the Young Men's Christian Association. The association rooms became the rallying places for large numbers of young men who had been converted and furnished them an effective training school for Christian work. The Civil War proved disastrous to many associations on account of the excessive enlistments, which depleted their numbers and forced them to disband. The work of such associations was not lost, for the presence of their members in the army had a goodly influence upon their compatriots. The work of the Christian and Sanitary Commissions received the hearty endorsement of the Young Men's Christian Association, and local associations rendered efficient service in this work.

Since 1870 the growth of the organization has been phenomenal. New lines of work have been

developed—the railroad work, the evening educational classes, college association work, and the Student Volunteer movement, being some of the phases in which the Young Men's Christian Association has been especially serviceable.

The Young Women's Christian Association, with no small degree of success, has attempted work along similar lines for young women. These organizations have not only served as an anchor to multitudes of young people, who might otherwise have drifted, especially amid the temptations of city life, but they have been instrumental also in leading large numbers to embrace the Christian faith.

More potent still has been the influence of the Young People's Societies. One of the problems of the church life in the past was how to reach and hold the young people. A tentative solution was the young people's prayer meeting, a service of rather ephemeral character, which was long experimented with in various parts of the country, and a fair type of which was described as belonging to "the spasmodic variety that wilted under the heat of summer, was frequently washed away, for the time being, by the rains of autumn and was blockaded by the snows of winter." None of the various experiments seemed to quite meet the situation until the organization of the Young People's Society of Christian Endeavor. The first society was formed by Rev.

Francis E. Clark at the Williston Church, Portland, Me. The church had been visited with a gracious revival, among the converts of which were a number of promising young people. In order to bridge the gap between conversion and church membership, and for the purpose of giving these young converts some systematic training in Christian work, they were invited to meet in the pastor's parlor, Wednesday, February 2, 1881. A constitution, which he had previously drawn up, was presented for an organization entitled the "Williston Young People's Society of Christian Endeavor." Thirty-five boys and girls appended their names to the document which has become historic. They pledged themselves to be present and to take some part in the weekly prayer meetings. Monthly consecration meetings were a feature of the new organization, and a "look-out" committee was charged with the duty of looking after delinquent members and enlisting new recruits.

The first public notice of this organization was an article by Dr. Clark in the *Congregationalist* in August, 1881, entitled "How One Church Cares for its Young People." The idea met with public favor, and by February, 1882, there were twenty Christian Endeavor Societies in different parts of the country. During the earlier years of its history, the growth of the organization was comparatively slow, but by

1886 there were reported 850 societies and 30,000 members, "representing eight different denominations, distributed through thirty-three States, Territories, and Provinces, with seven societies in foreign lands."

In 1885 the United Society was incorporated "to bind the societies closer together in a common interest and to provide a responsible central organization, through which the work of the society may be carried on in the way of raising, receiving and paying out money, and giving proper custody for whatever property the society may acquire." The expenses of this society are met by the sale of literature, badges, etc., no assessments being made on the local societies for the purpose.

In 1887 Rev. Francis E. Clark, D.D., was chosen president of the United Society and editor of Christian Endeavor literature. In the interest of all that pertains to the welfare of this movement Dr. Clark has been an indefatigable worker, compassing sea and land in his efforts to extend and build up the Endeavor cause. In these efforts he has received the co-operation of a host of consecrated workers throughout the world.

Since 1886 the growth and expansion of the Endeavor movement have been remarkable, and it now numbers thousands of societies and hosts of members throughout the world. The work of the organ-

ization has been developed until it embraces temperance, good citizenship, prison work, etc., while the division of its membership into Active, Associate and Honorary, and its departments for Junior, Intermediate and Senior work, give the largest scope to its usefulness.

Although the original purpose of the society was the training and development of young people for Christian service, the organization has proven a mighty evangelistic agency, more than a million of its associate membership having gone into the various evangelical churches, influenced in part at least through this organization.

In order to provide for a type of young people's society which should accord with the genius of the denomination, the Methodists early favored a denominational form of organization. The earliest society of this character was the Young People's Methodist Alliance, which was formed on the Des Plaines camp ground near Chicago, August 25, 1883, by Henry Date, a young lay evangelist. Other organizations with a similar purpose sprang into existence, so that by 1889, in addition to hundreds of Christian Endeavor Societies throughout the denomination, there were no less than five distinct Methodist young people's organizations. To merge these organizations, a convention met at the Central Methodist Episcopal Church of Cleveland,

Ohio, in May, 1889, and perfected a society to be known as the Epworth League.

The progress of this organization has been phenomenal. At the first meeting of the Board of Control in February, 1890, it was advised that all existing young people's societies in the church become Epworth Leagues. In 1892, by virtue of an act passed by the General Conference at Omaha, the Epworth League was officially endorsed and became an organic part of the Methodist Episcopal Church. It has also found a home in the Methodist Episcopal Church, South, and other branches of Methodism.

Other denominational movements have been organized, such as the Baptist Young People's Union, the Luther League, the Young People's Christian Union, etc., in other religious denominations.

An existence of nearly a quarter of a century has proved the right of the Young People's Society of Christian Endeavor and kindred organizations to exist. The young people's movement is no longer an experiment, but an established fact. Millions have been effectively trained for service, and vast multitudes have been gathered into the churches through their instrumentality.

To the very romance of evangelism belongs the history and work of the Salvation Army, which was founded in East London, England, in 1865, by Rev. William Booth, a former minister of the Methodist

New Connexion. The work which he inaugurated prospered, and was known as the *Christian Mission* until 1878, when with the introduction of military methods it was changed to the Salvation Army.

The history of the Army in this country dates back to the year 1880, when Commissioner Railton with seven "hallelujah" lasses landed at Castle Garden and made an "attack" on the city of New York. Some time prior to this services had been held in Philadelphia by a family of Shirleys who had been connected with the Army in England, and had emigrated to America. Within a few months after Railton's arrival corps were established in various other cities, and the Army began its career of prosperity in this country, which, however, was not uninterrupted. Commissioner Railton was succeeded in the command of the American forces by Major Thomas E. Moore. For a time all went well, but soon disturbing rumors reached International Headquarters at London, and Moore was recalled. He refused to obey and withdrew from the original organization, taking nine-tenths of the Army in America with him.

Commissioner Frank Smith was appointed to the command of the remnant which remained. He rallied about him the scattered forces, and within a twelve-month the American contingent of the Salva-

tion Army was stronger than ever. Since that time the growth of the organization has been substantial and permanent.

In 1887 Ballington Booth, the second son of General William Booth, and his wife, Maude Charlesworth Booth, a most accomplished woman and a splendid platform speaker, were appointed to the command of the American forces. They not only succeeded in winning for themselves the favor of an appreciative public, but through their influence and self-denying efforts, the Army met with that recognition from pulpit, press and people which it so richly deserved.

It has been the constant aim of the Salvation Army to reach the unchurched classes and those who were beyond the ordinary religious influences of the day. It has sought to rescue the drunkard and the harlot, to reclaim the outcast of society, and to bring the "lowest of the low" into personal touch with the saving message of the gospel. For the accomplishment of this purpose it not only conducts religious services, but through its rescue-homes, work-bureaus, cheap lodging houses, and the employment of every legitimate means, it aims to elevate and save men and women, morally and socially. Untold thousands have been reclaimed to sobriety and righteousness through this organization. Multitudes of its converts, especially of the more respec-

table classes, have found a home in the various churches, while not a few who are now in the gospel ministry received their first training in Christian work in the ranks of the Salvation Army.

On account of differences existing between them and International Headquarters, Commander and Mrs. Ballington Booth were forced to relinquish their command of the American wing of the Army early in 1896, and a few months later they were succeeded by Frederick De Latour Tucker and his wife, Emma Booth Tucker, whose recent tragic death shocked the whole Christian world.

Forced to give up their command, Commander and Mrs. Booth could not give up their work for lost and fallen humanity. After some deliberation they decided to inaugurate a new movement which should be known as the Volunteers of America, with a less autocratic form of government and along lines slightly divergent from the work of the Salvation Army.

A leading feature in the work of the Volunteers have been their efforts in behalf of prisoners in various penal institutions of the country, to which Mrs. Booth has devoted a great deal of attention. Hope Halls for prison graduates, as released prisoners are called, have been instituted in several places to care for these unfortunates and to provide for their restoration to society and respectability.

While other denominations have developed along the line of lay activity, the Roman Catholics and Episcopalians have not been idle, but have sought the conversion of men by means of Missions which are not dissimilar to revivals. Within recent years the Parochial Missions Society for the United States has been organized in the Protestant Episcopal Church with the Bishop of New York as its president, and some twenty bishops in various parts of the country as honorary vice-presidents. At the present time a staff of more than thirty missioners is employed for conducting evangelistic meetings or missions.

Efforts have been made in recent years to enlist the Sunday Schools in the direct work of evangelization by means of an annual "Decision Day," when special efforts shall be made by officers and teachers to influence their pupils to decide for Christ and enter upon the duties of the Christian life. Not infrequently such efforts are under the supervision of the pastor, in whose care the young converts are placed for definite instruction and training in the Christian life before they are admitted to church membership.

The great revivals of the period, and the various organized movements for evangelization, have made the years 1870-1900 emphatically a revival era. The work on the whole has not only been quiet and

orderly, but deep and lasting. As the century drew towards its close, however, there was a diminishing number of accessions to the churches, and indications were not wanting that the religious life of the nation was suffering a decline, but with the efforts now under way in various denominations, it is hoped that the opening years of this new century may be characterized by a sweeping revival which shall greatly increase the usefulness and spiritual power of the churches.

CHAPTER XVI.

CONCLUSION.

WHAT lessons, if any, are to be derived for coming revivals from the revivals of the past? In all true religious awakenings are to be found elements which are permanent, while others are but the products of the occasion. What seems to meet the requirements of one age, apparently is of little value in influencing the next. For example during the Great Awakening preaching was the chief means relied upon for the conversion of men, but in the Great Revival of 1857 union prayer meetings only seemed to be necessary to reach men with the influences of the gospel, while in the later phases of revival work, the most perfect organization and the most perfectly planned campaigns have been the methods best suited to accomplish the results desired.

There are, however, certain elements of permanency which have been characteristic of all true revivals from Pentecost down to the present time. An analysis of the great revivals of history shows these elements to be Prayer, the Outpouring of the Holy Spirit, and the Presentation of the Gospel.

I. *Prayer.* The first great revival of the Chris-

tian era was preceded by a ten days' meeting of prayer. Of the disciples we are told that "these all with one accord continued stedfastly in prayer," in consequence of which "they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." As a result we are informed: "there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching, and fellowship, and in breaking of bread, and in prayers." "And the Lord added to them day by day those that were being saved."

Every true revival is preceded by its Pentecost. It is possible to have revivals without preaching, without churches, and without ministers, but without prayer a genuine revival is impossible. The great revival at the Kirk of Shotts, in Scotland, when five hundred were converted under a single sermon by John Livingstone on the 1st of June, 1630, was preceded by a night of prayer. Whitefield and Edwards, the leading lights of the Great Awakening, were mighty men in prayer. Of the former it was said: "He triumphed in the pulpit, because he triumphed at a throne of grace. He was a powerful preacher, because he was a powerful supplicator." Edwards' celebrated sermon at Enfield, "Sinners in the Hands of an Angry God," was said to have been preceded by a whole night of prayer on the part of a

few faithful disciples. In some portions of the country, the Awakening of 1800 was prepared for by days of fasting and prayer. The Revival of 1857 commenced with the prayers of a humble layman, while the secret of success in the lives of Finney and Moody is attributable to prevailing prayer. Of his own experience Finney said: "Unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation."

II. *The Outpouring of the Holy Spirit.* It is this which qualifies the worker, which gives force and unction to his utterance, which strangely softens the hearts of men and prepares their minds for the reception of the truths of the gospel. The gift of the Spirit is needed for:

(*a*) The offering of an acceptable prayer for a revival. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered."

(*b*) The presentation of the truths of the gospel. "And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with the enticing words of man's wis-

dom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

(*c*) The conviction of sin. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

The Spirit usually works through human instrumentalities, and it is necessary therefore that the church or some part of the church should receive the divine anointing that it may successfully accomplish its mission in reaching and saving the lost.

Before Jesus left them, he gave commandment to his disciples: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." This gift of power was to accompany the advent of the Holy Spirit. Pentecost and its consequences witness eloquently to the effects of that power. Through the gift of the Spirit, the disciples who had faltered at the betrayal of their Lord were made strong and became tremendously effective in their work for the evangelization of the world.

If these disciples who for three years had sat at the feet of Jesus and learned from him the secrets of success in winning men, needed the baptism of the Holy Spirit, it were folly for others to hope for success in the work of saving souls without seeking that same gift of power which is the accompaniment of the indwelling of the Holy Spirit.

III. *The Presentation of Gospel Truth.* The doctrines of retribution, repentance, regeneration, God's love for a sinning world, his willingness to save, faith in Jesus Christ as a Saviour, and related themes must be brought vividly before the minds of men. This may be done by preaching alone, as was the case during the Great Awakening; by personal work, the distribution of tracts, and personal testimony, as was largely the case during the Revival of 1857; or it may be a combination of these various methods with house-to-house visitation, the service of song, the free use of the public press, etc., as has been done with such eminent success in the lay movement in revivals. Whatever may be the method, there must be the presentation of the gospel of Christ, which "is the power of God unto salvation to every one that believeth."

Christ gave commandment to his disciples: "Go ye into all the world and preach the gospel to every creature." Said the Apostle Paul: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" One thing is essential—the gospel must be preached, whether it is done from the sacred desk, or in a private conversation, or by a hymn appropriately rendered, or through the

printed page. If men are ever to be converted the claims of the gospel must be enforced, "not with the enticing words of man's wisdom, but in the demonstration of the Spirit and of power."

These three elements, Prayer, the Outpouring of the Holy Spirit, and the Presentation of Gospel Truth, constitute the invariable characteristics of all true revivals from Pentecost to the present time. It is safe to presume therefore that there never will be revivals of any great value to the Church of Christ, without relying upon these conditions which seem to be indispensable.

It has been asserted that revivals are but temporal phenomena of religious life, and must ultimately pass away. If we believe in the final triumph of the kingdom, it follows that there will come a time when revivals will no longer be necessary. But while there is a single impenitent child of God, revivals in some form or other will be a necessity for bringing such into the fold of Christ. Methods which, as we have seen, do not constitute the permanent elements in revivals, must change, in fact are changing, so that revivals as we now know them may pass away, but with the passing of the old newer and better methods will be devised, so that revivals in some form or another will survive so long as there are lost men whom it is possible to bring under the influences of the gospel.

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AUTHOR Beardsley, E. G.

TITLE A history of American revivals.

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